

2506. 10
A
SHORT CATECHISM

(For the Use of CHILDREN)

BEING AN

EXPOSITION

OF THE

CATECHISM

OF THE

CHURCH OF ENGLAND.

By THOMAS VIVIAN,
Vicar of Cornwood, Devon.

THE THIRD EDITION.

“Feed my Lambs.” JOHN xxi. 15.

L O N D O N :

Printed for C. DILLY in the POULTRY.

M.DCC.LXXXIII.

[Price One Shilling in Boards.]

ADVERTISEMENT.

1. **T**O teach Children the CHURCH CATECHISM, and give them some general Knowledge of its Contents, I would recommend a little Pamphlet, dispersed by *The SOCIETY for Promoting Christian Knowledge*, entitled, "The CHURCH CATECHISM broke into Short Questions."



2. When thus prepared, they may be instructed out of *this Short Exposition*; which (I suppose) is as large as Children in general, under *Ministers* and *Parents*, will learn.

THE CONTENTS.

	Page
<i>Introduction to the Catechism,</i> -	I
1. <i>Of the Privileges of the Gospel,</i>	3
2. <i>Of the Baptismal Promises ;</i> <i>and first, of Repentance,</i> -	7
3. <i>Of Faith,</i> - - - - -	II
4. <i>Of Faith in GOD,</i> - - -	14
5. <i>Of Faith in JESUS CHRIST,</i>	18
6. <i>Of CHRIST's Humiliation,</i> -	23
7. <i>Of CHRIST's Exaltation,</i> -	25
8. <i>Of Faith in the HOLY GHOST,</i>	31
9. <i>Of the Holy Catholic Church,</i> <i>and its Privileges in this Life,</i>	32
10. <i>Of the Privileges of CHRIST's</i> <i>Church in the World to come,</i>	34
11. <i>Of Obedience as the Fruit of</i> <i>Faith,</i> - - - - -	35
12. <i>Of our Duty towards GOD,</i>	38
13. <i>Of honouring GOD in the Sancti-</i> <i>fication of the Sabbath,</i> -	42
14. <i>Of the Relative Duties,</i> -	45
15. <i>Of</i>	

21

THE CONTENTS.

SECT.		Page
15.	<i>Of other Duties towards our Neighbour, contained under the VIth and VIIth Commandments, - - - - -</i>	5
16.	<i>Of the Duties respecting our Neighbour, which belong to the VIIIth and IXth Commandments, - - - - -</i>	5
17.	<i>Of Contentment; and the Duties which a Man oweth to himself, -</i>	5
I 8.	<i>Of the Word of GOD, Prayer, and other Religious Exercises, -</i>	6
19.	<i>Of the LORD's Prayer, - -</i>	6
20.	<i>Of the Sacraments; and first of Baptism, - - - - -</i>	7
21.	<i>Of the LORD's Supper, - - -</i>	8
	<i>A Morning Prayer for a Young Person, - - - - -</i>	8
	<i>An Evening Prayer, - - - - -</i>	9





Pag
5
5
5
6
6
7
8
8
9

AN
INTRODUCTION
TO THE
CATECHISM.



Of the First Covenant.

QUESTION.

IN what State was Man at first created?

Ans. "God made Man upright," *Eccles.* vii. 29. "After his own Image," *Gen.* i. 27.

Q. Wherein did this Image of God consist?

A. In Holiness and Happiness, with Dominion over the Creatures. "God saw every thing that He had made, and behold, it was very good," *Gen.* i. 31.

Q. What was Man's Duty in this State?

A. Perfect Obedience to God's Will in all things.

Q. Did Man thus perfectly obey?

A. No: Both *Adam* and *Eve* disobeyed by eating of the Tree of Knowledge of Good and Evil, which God had forbidden, saying, "In

2 *An Introduction to the Catechism.*

^{ss} the Day thou eatest thereof, thou shalt surely
^{ss} die, ^{ss} *Gen. ii. 17.*

Q. Did they die that same Day they sinned?

A. They died immediately a *spiritual Death*; losing God's Image, a Sense of his Favour, and flying from him, as from an Enemy, with Shame and Fear. They became also liable to *temporal and eternal Death.*

Q. In what State are their Descendents born?

A. ^{ss} *Adam* begat a Son in his own Likeness, after his Image, ^{ss} *Gen. v. 3.* Sinful and polluted are all his Posterity; for ^{ss} who can
^{ss} bring a clean thing out of an unclean? Not
^{ss} one, ^{ss} *Job xiv. 4.*

Q. How do you call the Law given to *Adam*?

A. A *Covenant of Works*; because it required an unfinning Obedience: ^{ss} *Moses* describeth
^{ss} the Righteousness which is of the Law, that
^{ss} the Man which doth those things, shall live
^{ss} by them. ^{ss} *Rom. x. 5.*

Q. Can any Man be now saved by that Covenant?

A. No: ^{ss} For it is written, Cursed is every
^{ss} one that continueth not in all things that are
^{ss} written in the Book of the Law to do them;
^{ss} therefore as many as are of the Works of the
^{ss} Law^{ss} (expecting to be saved by their Con-
^{ss} formity to it) ^{ss} are under the Curse, ^{ss} *Gal.*
^{ss} *iti. 10.*

Q. What Law is here meant?

A. The Moral Law, originally written on Man's Heart, and afterwards (when defaced by Sin) on Tables of Stone; together with any
other

other positive Commands God should be pleased to enjoin.

Q. How then do you hope to be saved?

A. By another Dispensation, called, sometimes, *The Covenant of Grace.*

Q. Why is it so called?

A. Because all here is *freely given*, Pardon, Holiness, and Happiness.

SECTION I.

Of the Privileges of the Gospel.

QUESTION.

WHAT are the *Advantages* and *Privileges* of the Gospel, or *Covenant of Grace*?

Ans. "I am" by partaking of this Covenant, "made a Member of CHRIST, a Child of GOD, and an Inheritor of the Kingdom of Heaven."

Q. What is it to be a Member of CHRIST?

A. It is to be a living Member of that Society, the Church, which is called ^{ss} the Body ^{ss} of CHRIST, ^{ss} *Ephes. i. 23.* and of which CHRIST is ^{ss} the Head, ^{ss} *Ephes. v. 23.*

Q. What Benefits receive you from hence?

A. By Virtue of this Union we partake of spiritual Life and Strength; as a Member of the Body derives Life from its being joined to the Head. ^{ss} We are Members of his Body, ^{ss} *Ephes. v. 30.*

^{ss} As the Father hath Life in himself ; so
^{ss} hath He given to the Son to have Life in him-
^{ss} self, *John* v. 26. Because I live, ye shall
^{ss} live also, *John* xiv. 19. I am the Vine, ye
^{ss} are the Branches,^{ss} *John* xv. 5.

Q. How are you by the Gospel made a Child of GOD ?

A. 1. By *Adoption*, being received into GOD's Family, and entitled to the Privileges of Children. [^{ss} GOD sent forth his Son—to redeem
^{ss} them that were under the Law, that we might
^{ss} receive the Adoption of Sons,^{ss} *Gal.* iv. 4, 5.]

2. By *Regeneration* or a new Birth ; ^{ss} As
^{ss} many as received him, to them gave he Power
^{ss} to become the Sons of GOD, even to them that
^{ss} believe on his Name : which were born, not of
^{ss} Blood, nor of the Will of the Flesh nor of the
^{ss} Will of Man, but of GOD.^{ss} *John* i. 12, 13.

Q. What are the Privileges of *Adoption* ?

A. 1. The Favour of GOD. [^{ss} Behold,
^{ss} what manner of Love the FATHER hath be-
^{ss} stowed upon us, that we should be called the
^{ss} Sons of GOD,^{ss} 1 *John* iii. 1.]

2. A Sense of GOD's Favour, and Access in Prayer. [^{ss} Ye have not received the Spirit of
^{ss} Bondage again to fear, but ye have received
^{ss} the Spirit of Adoption, whereby we cry,
^{ss} Abba, Father : The SPIRIT itself beareth
^{ss} Witness with our Spirit, that we are the Chil-
^{ss} dren of GOD,^{ss} *Rom.* viii. 15, 16.]

3. A Right to the heavenly Inheritance.
 [^{ss} If Children, then Heirs ; Heirs of GOD, and
^{ss} Joint-heirs with CHRIST,^{ss} *Rom.* viii. 17.]

Q. What

Q. What are the Benefits of *Regeneration*?

A. Thereby we partake of a new Nature, are conformed to the Image of GOD in Righteousness and true Holiness, and are made meet for Glory.

[^{ss} That which is born of the Flesh, is Flesh; ^{ss} and that which is born of the SPIRIT, is Spirit, ^{ss} *John* iii. 6. ^{ss} If any Man be in CHRIST, ^{ss} he is a new Creature: old Things are past away, behold all Things are become new.^{ss}]

Q. What is it to be “an Inheritor of the Kingdom of Heaven?”

A. It is to be a Subject of GOD’s Kingdom of Grace now, GOD reigning in our Hearts by his Holy Spirit; and to be intitled to an Inheritance in Glory.

^{ss} The Kingdom of Heaven^{ss} (in this Life) ^{ss} is Righteousness, and Peace, and Joy in the HOLY GHOST, ^{ss} *Rom.* xiv. 17. and to them that belong to his Kingdom it shall be said hereafter, ^{ss} Come, ye blessed of my FATHER inherit the Kingdom prepared for you from the Foundation of the World, ^{ss} *Matt.* xxv. 34.

Q. What is the Reason that those Privileges of the Gospel (being a *Member of CHRIST*, &c.) are mentioned in the very beginning of your Catechism, before the Duties of Repentance and Obedience?

A. Because it is only by partaking of the Blessings, that we are enabled to fulfill the Duties, in an acceptable manner.

Q. What mean you by saying, you were made a Member of Christ, &c?

A. I mean thereby to express my Natural Corruption ; being ^{ss} conceived in Sin, ^{ss} *Psal.* li. 5. and ^{ss} a Child of Wrath. ^{ss}

Q. And do you suppose that every Person that has been baptised is really a Member of CHRIST, and a Child of God?

A. It is too evident, from their Conduct, that very many are not.

Q. Why then do you say you are *made so by Baptism*?

A. I mean thereby, that Believers are made so by the Covenant of Grace, of which Baptism is a Sign and Seal.

Q. Is this sufficient ground for us to say of baptised Persons in general, that they are God's Children?

A. 1. With respect to Infants, we have no right to make any Exception, on Pretence of want of Qualification ; because the blessings of the Gospel are bestowed freely, without any previous Merit.

2. With respect to others, we are bound by a Judgment of Charity to think well of all ; till their conduct gives us reason to judge otherwise. ^{ss} Charity believeth all things, hopeth all things. ^{ss} 1. *Cor.* xiii. 7.

3. With respect to myself, I thus speak, believing the Gospel, and deriving from thence Hope and Consolation.

Q. But should you not examine carefully, whether you do not deceive yourself in this Persuasion?

A. Yes, I am commanded so to do. ^{ss} *Examine*

"mine yourselves, whether ye be in the Faith,
"prove your own selves." 2 Cor. xiii. 5.

Q. How are you to judge of yourself, whether
you are now a Child of GOD or not?

A. By searching my Heart and Life, whether
I bring forth Fruits suitable to my profession;
earnestly striving to fulfill what my God-
fathers and Godmothers promised in my name.

SECTION II.

*Of the Baptismal Promises; and first, of
Repentance.*

QUESTION.

"W H A T did your Godfathers and
"Godmothers" at your Baptism "for
"you?"

A. "They did promise and vow three
"Things in my Name. First, that I should
"renounce the Devil and all his Works,
"the Poms and Vanities of this wicked
"World, and all the sinful Lusts of the
"Flesh. Secondly, that I should believe all
"the Articles of the Christian Faith. And
"thirdly, that I should keep GOD's holy
"Will and Commandments, and walk in the
"same all the Days of my Life."

Q. What is the first Thing here promised?

A. "That I should renounce the Devil
"and all his Works, the Poms and Vani-
"ties

“ties of this wicked World, and all the sinful Lufts of the Flesh.”

Q. What are these you here renounce?

A. My three spiritual Enemies.

Q. Why are they so called?

A. Because by them I am sore let and hindered in my Christian Warfare; they are therefore my Enemies, because they oppose my present Peace, and future Happiness.

Q. What mean you by *the Devil*?

A. Evil Spirits, who under their Prince are combined to tempt Men to Sin, discourage them in Duty, and thereby draw them off with themselves to Apostacy and Rebellion against God.

[^{ss} Angels which kept not their first Estate, ^{ss} but left their own Habitation, *Jude* 6. ^{ss} The Prince of the Power of the Air, the ^{ss} Spirit that now worketh in the Children ^{ss} of Disobedience, *Eph.* ii. 2. Be sober, be ^{ss} vigilant; because your Adversary the Devil, ^{ss} as a roaring Lion, walketh about, seeking ^{ss} whom he may devour, ^{ss} 1 *Pet.* v. 8.]

Q. What are the *Works of the Devil*?

A. Sin in general; so called, because he first sinned, and since tempts others to sin: Especially those Sins wherein Satan's Image chiefly consists; such as *Pride, Envy, Malice, Lying* and *Seducing* others.

Q. What is it to *renounce* the Devil and his Works?

A. 1. It *supposes*, when applied to myself, that I have been led away by Satan to do his Works;

Works; which is the Case of every one that hath turned aside from the Way of Duty, and committed Sin. ^{ss} He that committeth ^{ss} Sin, is of the Devil, ^{ss} 1 *John* iii. 8.

2. It *implies* an humble Sense of this my Departure from GOD, and the Misery attending it; together with an earnest Desire and Resolution (through divine Assistance) that henceforth the LORD (not Satan) shall be my Master. ^{ss} Other Lords besides thee have ^{ss} had Dominion over us, but by thee ^{ss} (by thy help) ^{ss} we will make mention of thy Name ^{ss} only, ^{ss} *Isa.* xxvi. 13.

Q. What is the *Second* Thing you are to renounce?

A. "The Poms and Vanities of this wicked World?"

Q. What are those Poms and Vanities?

A. All those *Honours, Riches, and Pleasures*, that cannot be obtained with GOD's Leave and Love; and all the false *Maxims* and *Principles*, by which worldly Men are governed.

Q. Why do you call it a *wicked* World?

A. Because of the Wickedness which prevails in it, and which it tempteth Men to commit.

Q. What is it to *renounce* the World, its Poms and Vanities?

A. It is to be sensible of the Vanity and Insufficiency of all worldly Enjoyments; to apprehend the Danger there is in loving them, and to have the Stream of our Affections turned from them.

[^{ss} Ye are not of the World, ^{ss} *John* xv. 19.]

Q. What is the *Third Enemy* you are to renounce?

A. "The sinful Lusts of the Flesh."

Q. What are these?

A. By the *Flesh*, I mean my *corrupt Nature*, strongly inclined to Sin; and by the *sinful Lusts*, those *evil Tempers, Dispositions, and Habits*, to which this corrupt Nature is inclined.

[^{ss} The Flesh lusteth against the Spirit,
^{ss} *Gal. v. 17.* In me, that is, in my Flesh,
^{ss} dwelleth no good Thing, *Rom. vii. 18.*
^{ss} Who shall deliver me from this Body of
^{ss} Death? *Rom. vii. 24.*]

Q. What is it to *renounce* the sinful Lusts of the Flesh?

A. 1. To be deeply sensible that there is in me this corrupt sinful Nature; Enmity against GOD, and not subject to his Law.

[^{ss} I see another Law in my Members, ^{ss} warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin, ^{ss} which is in my Members, *Rom. vii. 23.*]

2. To be apprehensive of the Danger of complying with this inbred Temptation.

[^{ss} To be carnally minded is Death, *Rom. viii. 6.* If ye live after the Flesh, ye shall die, *Rom. viii. 13.*

3. To resolve henceforth to oppose every filthy Imagination, and every evil Desire; and to be governed by Reason, Conscience, the Word of GOD, and his HOLY SPIRIT.

[^{ss} Ye are not in the Flesh, but in the SPIRIT, if so be that the SPIRIT of GOD dwell in you, *Rom. viii. 9.* If ye through

^{ss} the

^{ss} the SPIRIT do mortify the Deeds of the
^{ss} Body, ye shall live, ^{ss} *Rom. viii. 13.*

Q. What is the Renunciation of the Devil, the World, and the Flesh.

A. It is a Part of *Repentance*.

Q. What is true Repentance?

A. A turning away, in Affection and Conduct, from Sin unto Holiness, from Satan's Service to GOD's; with an humbling Sense of our Vileness as well as Danger, and an Apprehension of Mercy through JESUS CHRIST.
^{ss} Repent ye, and believe the Gospel, ^{ss} *Mark i. 15.*

SECTION III.

Of Faith.

QUESTION.

WHAT was the *Second Thing* promised for you?

A. "That I should believe."

Q. What is *Faith* or Believing?

A. Such a cordial Assent to the Truths revealed in GOD's Word, as leads us to depend thereon for Salvation and eternal Life.

Q. Why do you call this a *cordial* Assent.

A. To distinguish saving Faith from a mere Act of the Understanding, or Judgment; and to express a going forth of the Affections towards CHRIST, and his Salvation.

^{ss} With the Heart Man believeth unto
^{ss} Righteousness, ^{ss} *Rom. x. 10.*

Q. What is the immediate Effect of Faith?

A. It bringeth us into a State of Salvation; and this benefit is sealed to us in Baptism.

^{ss} He

^{ss} He that believeth, and is baptized, shall
^{ss} be saved, ^{ss} *Mark xvi. 16.*

Q. What is Salvation?

A. A Deliverance from the *Guilt, Power, Pollution, and Wages of Sin*; together with present Peace, and future Happiness.

^{ss} He is able also to save them to the uttermost
^{ss} that come unto God by him, ^{ss} *Heb. vii. 25.*

Q. Great and glorious is this *Salvation* indeed! How are Sinners brought into it?

A. God freely “calls us to it, through
 “JESUS CHRIST our Lord.”

Q. What do you mean by this *Calling*?

A. Not only the outward Call, or Invitation by the Word of God; but also an inward Inclining of the Heart, to embrace the offered Salvation.

^{ss} No Man can come unto me, except the
^{ss} FATHER, which hath sent me, draw him.
^{ss} —Every Man therefore that hath heard, and learned of the FATHER, cometh unto me, ^{ss}
John vi. 44, 45.

Q. Is not this a great Mercy?

A. Yes: “And I heartily thank our heavenly FATHER, that he hath called me to
 “this State of Salvation.”

Q. How do you hope to continue in this State?

A. “I pray unto God to give me his
 “Grace, that I may continue in the same to
 “my Life’s End.”

Q. Why do you pray for God’s Grace?

A. Because I can do nothing without it.
^{ss} Not that we are sufficient of ourselves, to
^{ss} think

“ think any thing as of ourselves ; but our
“ Sufficiency is of GOD, 2 *Cor.* iii. 5.

Q. What mean you by GOD’s Grace?

A. His free unmerited good-will towards
Mankind ; together with all the Effects and
Expressions of it. “ By Grace ye are saved,
“ through Faith, and that not of yourselves,
“ it is the Gift of GOD, “ *Eph.* ii. 8.

Q. What is that Grace which you say
you pray for ?

A. The Assistance of the holy SPIRIT.
“ My Grace is sufficient for thee, “ 2 *Cor.* xii. 9.

Q. “ What did your Godfathers and God-
“ mothers promise that you should believe ? ”

A. “ All the Articles of the Christian Faith. ”

Q. Where are these found ?

A. In the holy Scriptures.

Q. Why are you to believe all that is con-
tained in the Scriptures ?

A. Because they are GOD’s Word. “ All
“ Scripture is given by Inspiration of GOD,
“ 2. *Tim.* iii. 16. The Prophecy came not in
“ old Time by the Will of Man, but holy
“ Men of GOD spake as they were moved by
“ the holy GHOST, “ 2 *Pet.* i. 21.

Q. Where are the chief of these Articles
summed up ?

A. In the Apostles Creed.

Q. Why is it so called ?

A. Partly because of its great Antiquity,
partly because of the Apostolical Doctrine it
contains.

Q. Can you repeat the Creed ?

A. “ I believe in GOD the Father Almighty,
“ Maker

“ Maker of Heaven and Earth. And in JESUS
 “ CHRIST his only Son our LORD. Who was
 “ conceived by the HOLY GHOST; born of
 “ the Virgin Mary; suffered under Pontius
 “ Pilate: was crucified, dead, and buried.
 “ He descended into Hell. The third Day he
 “ rose again from the Dead. He ascended into
 “ Heaven, and sitteth at the right Hand of
 “ GOD the Father Almighty. From thence
 “ he shall come to judge the Quick and the
 “ Dead. I believe in the HOLY GHOST;
 “ The Holy Catholic Church; The Commu-
 “ nion of Saints; The Forgiveness of Sins;
 “ The Resurrection of the Body; And the
 “ Life everlasting. *Amen.*”

SECTION IV.

Of Faith in God.

QUESTION.

INTO how many Parts is the Creed divided?

Answ. Into Three Parts.

Q. What learn you in the First Part of the Creed?

A. To believe in GOD the FATHER, and his Work of Creation.

Q. What does the Second Part teach?

A. To believe in GOD the SON, and his Work of Redemption.

Q. What does the Third Part teach?

A. To believe in GOD the HOLY GHOST, and his Work of Sanctification.

Q. How

Q. How many Gods are there ?

A. There is but one, ^{ss} the living and true
^{ss} GOD.^{ss}

Q. Why then do you speak of GOD the SON, and GOD the HOLY GHOST ?

A. Because in the holy Scriptures, (the only certain Revelation GOD hath made of himself) the divine Names, Attributes, and Works, are assigned to the SON and SPIRIT.

Q. Repeat the First Part of the Creed.

A. "I believe in GOD the Father Almighty, Maker of Heaven and Earth."

[Q. What do you observe from saying I (not WE, believe ?

A. 1. That every Person is to make a Declaration of his Faith, and that openly.

2. That I am not barely to consider the Things here *revealed* as general Truths, but particularly to apply them to myself, as deeply interested therein.

Q. What is the Force of the Expression, "I believe in GOD?"

A. Not only I believe that there is a GOD, (that is, an infinite and eternal Spirit, having all Perfections in and of himself) but that I *trust* and *depend* on Him (in Consequence of his Mercy and Love revealed towards Sinners in JESUS CHRIST) as *my* GOD, and *my* all sufficient Portion.

^{ss} I will be their GOD, and they shall be
^{ss} my People, *Ezek.* xxxvii. 27. I am thy
^{ss} Shield, and exceeding great Reward, *Gen.*
^{ss} xv. 1. My Lord and my GOD," *John.* xx.
28.]

Q. How

Q. How is GOD a Father?

A. 1. He is the Father of all Beings by Creation. ^{ss} GOD the FATHER, of whom are ^{ss} all Things, ^{ss} 1 Cor. viii. 6.

2. He is the Father of all Believers, by ^{ss} having predestinated them to the Adoption of ^{ss} Children by JESUS CHRIST, *Eph.* i. 5. ^{ss} and begotten them again, ^{ss} 1 Pet. i. 3.

3. He is in a peculiar manner, ^{ss} the Father ^{ss} of our Lord JESUS CHRIST, ^{ss} *Eph.* iii. 14. who is stiled, ^{ss} The only-begotten of the ^{ss} FATHER, ^{ss} *John* i. 14.

Q. What else do you believe of GOD?

A. That he is *Almighty*; able to do whatsoever he pleaseth, having sovereign Dominion over all Creatures, disposing of them according to his good Pleasure.

^{ss} The Lord GOD Omnipotent reigneth, ^{ss} *Rev.* xix. 6.

Q. Is this all you understand by believing in GOD as an *Almighty Father*?

A. I express thereby my Confidence and Trust in him as *my* Father in JESUS CHRIST; considering his Almighty Power, and fatherly Care and Affection, as employed for my present Safety and eternal Welfare.

Q. Wherein hath GOD shewn his Almighty Power?

A. In "making" and preserving "Heaven" and Earth."

Q. What is meant by *Heaven*?

A. 1 The Region of the Air and Clouds. ^{ss} The Fowls that fly in the Midst of Heaven, ^{ss} *Rev.* xix. 11.

2. That

2. That of the Sun, Moon, and Stars.

^{ss} The Stars of Heaven, ^{ss} *Gen. xxii. 17.*

3. The Place where Saints and Angels behold GOD's Glory; called, ^{ss} The third Heaven, ^{ss} *2 Cor. xii. 2.*

Q. What is meant by the *Earth*?

A. This World in which we live; the Earth and Sea, and all that is therein.

Q. What then do the Words *Heaven* and *Earth* include?

A. All things, visible and invisible.

[^{ss} Thou, even thou art LORD alone, thou ^{ss} hast made Heaven, the Heaven of Heavens, ^{ss} with all their Host; the Earth, and all ^{ss} Things that are therein; and thou preservest ^{ss} them all, ^{ss} *Ne. ix. 6.*

Q. For what End do you suppose did GOD make, and still preserve all Things?

A. For his own Glory, and to communicate Happiness.

^{ss} Of him, and through him, and to^{ss} (or for) ^{ss} him, are all Things, to whom be Glory for ^{ss} ever, Amen, ^{ss} *Rom. xi. 36.*

Q. Wherein does Man's Happiness consist?

A. In having GOD (his Maker and Preserver) for his satisfying Rest and Portion.

^{ss} Whom have I in Heaven but Thee; and ^{ss} there is none upon the Earth that I desire besides thee. GOD is the Strength of my Heart, ^{ss} and my Portion for ever, ^{ss} *Psal. lxxiii. 25, 26.*

Q. Do you suppose GOD's immediate Care extended to all Things in their Formation, Change, and Continuance?

A. Most

A. Most certainly. His Hand unseen worketh all in all.

^{ss} His Kingdom ruleth over all, *Psal. ciii.*
^{ss} 19. The Most High ruleth in the King-
^{ss} doms of Men, *Dan. iv. 17.* Are not two
^{ss} Sparrows sold for a Farthing? and one of
^{ss} them shall not fall on the Ground without
^{ss} your Father. But the very Hairs of your
^{ss} Head are all numbered, *Matt. x. 29, 30.*

SECTION V.

Of Faith in JESUS CHRIST.

QUESTION.

WHAT is the *Second Part* of the Creed?

Answ. "And in JESUS CHRIST his
 " only Son our LORD. Who was conceived
 " by the HOLY GHOST; born of the Virgin
 " Mary: suffered under Pontius Pilate: Was
 " crucified, dead, and buried. He descended
 " into Hell. The third Day he rose again
 " from the Dead. He ascended into Heaven,
 " and sitteth at the right Hand of GOD the
 " Father Almighty. From thence he shall
 " come to judge the Quick and the Dead."

Q. Do you believe in JESUS CHRIST, so as
 to *trust*, and depend on Him; as you believe
 in the FATHER?

A. Yes: I am commanded so to do. ^{ss} Ye
^{ss} believe in God, believe also in me, *John*
 xiv. 1.

Q. [What

Q. [What is the Foundation of your thus believing in CHRIST ?

A. 1. His being one with the FATHER with respect to his divine Nature. ^{ss} He that hath ^{ss} seen me, hath seen the Father, *John* xiv. 9. ^{ss} I am in the Father, and the Father in me, ^{ss} *ver.* 10. I and my Father are one, ^{ss} *John* x. 30.

2. Because, as Mediator, GOD hath appointed him to be Saviour of the World ; and this Salvation is received by believing on him as such.

^{ss} GOD so loved the World, that he gave his ^{ss} only begotten Son, that whosoever believeth ^{ss} in him, should not perish, but have everlasting Life, ^{ss} *John* iii. 16.

Q. What then is particularly implied in *believing in Jesus Christ*, as the Saviour of the World ?

A. To *believe in Jesus Christ*, implies a Trust and Dependence on him (on what he hath done, suffered, and still doth for me) for Salvation, renouncing all Dependence on my own Works and Strength.]

Q. What is the Import of the Name JESUS ?

A. This Name signifies a *Saviour*, and was given him because he was to ^{ss} save his People ^{ss} from their Sins, ^{ss} *Matt.* i. 21. when therefore I say, "I believe in Jesus," it signifies, I believe in him as *my Saviour*.

Q. What does CHRIST signify ?

A. It is the same Word in Greek as MESSIAH in Hebrew, and signifies *Anointed*. We ^{ss} have

" have found the *Messias*, which is being interpreted, the *CHRIST*," *John i. 41.*

Q. What then is the Import of the Words, " I believe in *CHRIST* ?"

A. I thereby mean not only that *JESUS* is the promised *MESSIAH* ; but also that I believe in him as anointed of *GOD*, to be my Prophet, Priest, and King : for to these Offices were men consecrated under the Law by anointing.

Q. How is *CHRIST* your *Prophet* ?

A. As he teaches me not only by his Word and Ministers, but by his *SPIRIT* ; a Way of Teaching, which no other Teacher hath.

[^{ss} I will pray the Father, and he shall give ^{ss} you another Comforter, that he may abide ^{ss} with you for ever ; even the *SPIRIT* of ^{ss} Truth—He shall teach you all Things," *John xiv. 16, 17, 26.*

^{ss} They shall be Taught of *GOD*," *John vi. 45.*]

Q. How is *CHRIST* your *Priest* ?

A. As he offered himself a Sacrifice for my Sins.

[^{ss} Such an High Priest became us, who ^{ss} is ^{ss} holy, harmless, undefiled, separate from ^{ss} Sinners, and made higher than the Heavens ; ^{ss} who needeth not daily, as those High Priests, ^{ss} to offer up Sacrifice, first for his own Sins, ^{ss} and then for the People ; for this he did once, ^{ss} when he offered up himself," *Heb. vii. 26, 27.*]

2. As ^{ss} he ever liveth to make Intercession ^{ss} for ^{ss} me.

[^{ss} *CHRIST* being come an High Priest of ^{ss} good

good Things to come—by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us, *Heb. ix. 11, 12.*

This man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of GOD, *Heb. x. 12.*]

Q. How is CHRIST a King?

A. 1. As he rules in the Hearts of his People, cheerfully inclined to serve him. Thy People shall be willing in the Day of thy Power, in the Beauties (or beautiful Paths) of Holiness, *Psalms cx. 3.* Him hath GOD exalted with his right Hand to be a Prince and a Saviour, to give Repentance, *Acts v. 31.*

2. As he overrules all Things for their Welfare, We know that all Things work together for good, to them that love GOD, *Rom. viii. 28.*

3. As he conquered his and their Enemies, triumphed over them in Person, and will shortly bruise Satan under his People's Feet.

Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them, *Coloss. ii. 15.*

All Power is given unto me in Heaven and in Earth, *Matt. xxviii. 18.*

Q. Whose only Son is CHRIST?

A. The only Son of GOD.

Q. How is that?

A. 1. With respect to his human Nature, formed by the Spirit of GOD.

The HOLY GHOST shall come upon thee, and

^{ss} and the Power of the Higheſt ſhall over-
^{ss} ſhadow thee; therefore alſo that Holy Thing
^{ss} which ſhall be born of thee, ſhall be called
^{ss} the SON OF GOD,^{ss} *Luke i. 35.*

2. With reſpect to his divine Nature, and
^{ss} Glory which he had before the World was,^{ss}
John xvii. 5.

^{ss} GOD hath ſpoken to us by his Son, whom
^{ss} he hath appointed Heir of all Things; by
^{ss} whom alſo he made the Worlds—being the
^{ss} Brightneſs of his Glory, and the expreſs
^{ss} Image of his Perſon, and upholding all Things
^{ss} by the Word of his Power,^{ss} *Heb. i. 2, 3.*

Q. Was it neceſſary that the Saviour of
 the World ſhould in this Senſe be the SON
 OF GOD?

A. It ſeems neceſſary that he ſhould be GOD
 as well as Man, in order to give a Dignity
 and Value to his Obedience and Sufferings in
 Man's Stead; ſufficient to ſecure the Honour
 of GOD's violated Law, and preſerve his
 Juſtice and Truth unimpeached, while Sinners
 are ſaved.

^{ss} He will magnify the Law, and make it
 honourable,^{ss} *Iſa. xlii. 21.* Here ^{ss} Mercy and
^{ss} Truth are met together; Righteouſneſs and
^{ss} Peace have kiſſed each other,^{ss} *Pſalm lxxxv.*
 10. Be cauſe ^{ss} GOD hath purchaſed the Church
 with his own Blood,^{ss} *Acts xx. 28.*

Q. On what Account is CHRIST ſtiled *our*
Lord?

A. 1. He is *our Lord* by right of Creation;
 for ^{ss} all things were made by him, and with-
^{ss} out

“ out him was not any thing made that was
“ made” *John* i. 3.

2. By right of Purchase; having redeemed
us by his own Blood. “ Ye are bought with a
“ Price,” *1 Cor.* vii. 23.

3. By virtue of our Christian Profession,
thereby choosing him for our LORD, and de-
voting ourselves to him as such.

“ Ye call me Master and LORD: and ye say
“ well: for so I am,” *John* xiii. 13.

SECTION VI.

Of CHRIST's Humiliation.

QUESTION.

THE Account you give of CHRIST shews
him indeed to be GOD: Did he become
Man?

A. Yes: “ The Word was made Flesh, and
“ dwelt among us,” *John* i. 14.

Q. In what manner?

A. “ He was conceived by the HOLY
“ GHOST, and born of the Virgin *Mary*.”
“ That which is conceived in her, is of the
“ HOLY GHOST,” *Matt.* i. 20.

Q. What did he more for us?

A. “ He suffered under *Pontius Pilate*, was
“ crucified, dead, and buried; he descended
“ into Hell.”

Q. Who was *Pontius Pilate*?

A. The Governor of *Judea*; and the men-
tion

tion of him fixes the Time of our LORD's Suffering.

Q. What did he *suffer*?

A. Besides the unknown Agony of his Soul in the Garden, he was buffeted, scourged, derided and spit on. At last he was nailed to a Cross, where he languished and died.

Q. In what manner did he endure all this?

A. With that perfect Meekness, which the Prophet *Isaiah* had long before foretold. ^{ss} He ^{ss} is brought as a Lamb to the Slaughter, and ^{ss} as a Sheep before her Shearers is dumb, so ^{ss} he opened not his Mouth, ^{ss} *Isa.* liii 7.

Q. What learn you from hence?

A. To copy after his Example, when afflicted, and despitefully used. [^{ss} CHRIST ^{ss} suffered for us, leaving us an Example, that ^{ss} ye should follow his Steps; who did no Sin, ^{ss} neither was Guile found in his Mouth: who ^{ss} when he was reviled, reviled not again; ^{ss} when he suffered, he threatened not; but ^{ss} committed himself to him that judgeth righteously, ^{ss} 1 *Pet.* ii. 21—23.]

Q. How was CHRIST's Body disposed of?

A. It was, ^{ss} buried. ^{ss}

Q. What is said of his *Soul*?

A. It "descended into Hell," which here signifies the Place and State of departed Spirits in general; the Peculiar Portion of godly Spirits being also sometimes called *Paradise*.

^{ss} David speaketh concerning him—thou ^{ss} wilt not leave my Soul in Hell, ^{ss} *Acts* ii. 25, 27. ^{ss} To Day shalt thou be with me in Paradise, ^{ss}

“dise,” *Luke xxiii. 43.*

Q. Why did he die?

A. To “put away Sin by the Sacrifice of himself,” *Heb. ix. 26.* “That we, who were Enemies, might be reconciled to God by the Death of his Son,” *Rom. v. 10.* “For without shedding of Blood there is no Remission,” *Heb. ix. 22.*

Q. Are then Believers delivered from Death Eternal by CHRIST’s Death?

A. They are. “He was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed,” *Isa. liii. 5.*

“Who is he that condemneth? It is CHRIST that died,” *Rom. viii. 34.*

SECTION VII.

Of CHRIST’s Exaltation.

QUESTION.

DID CHRIST continue in the Grave?

Ans. No. “The third Day he rose “again from the Dead.”

Q. Was it foretold that he should rise again?

A. David had prophesied, that his Flesh “should not see Corruption,” as well as that God would “leave not his Soul in Hell,” *Psal. xvi. 10.* Our LORD also himself foretold

it. " As *Jonas* was three Days and three
 " Nights in the Whale's Belly : so shall the
 " Son of Man be three Days and three Nights
 " in the Heart of the Earth," *Matt. xii. 40.*

Q. What Evidence is there that he did rise again ?

A. The Declaration of attending Angels, and of the Women who saw him. He also conversed freely with his Disciples ; eat and drank with them ; " was seen of above Five
 " hundred Brethren at once ;" and permitted them to satisfy themselves beyond all Possibility of Doubt. " Behold my Hands and my Feet,
 " that it is I myself : Handle me, and see, for
 " a Spirit hath not Flesh and Bones, as ye see
 " me have," *Luke xxiv. 39.*

Q. For what End did CHRIST rise again ?

A. As he " died for our Sins," so " he was
 " raised again for our Justification," *Rom. iv. 25.* that is, by his Resurrection, Believers have an undoubted Evidence that they are justified and discharged from all the Demands of the Law.

Q. How long did our LORD continue on Earth after his Resurrection ?

A. Forty Days ; during which time he opened to them the Scriptures concerning himself.

" He shewed himself alive, after his Passion,
 " by many infallible Proofs, being seen of
 " them forty Days, and speaking of the Things
 " pertaining to the Kingdom of God," *Acts i. 3.*

Q. What

Q. What did our LORD at the End of these forty Days?

A. "He ascended into Heaven" in the Presence of many Persons.

"While they beheld, he was taken up, and a Cloud received him out of their Sight," Acts i. 9.

Q. What does he in Heaven?

A. "He sitteth at the right Hand of GOD the FATHER Almighty."

Q. Do you suppose that GOD hath Hands?

A. No: GOD is a Spirit, and hath no Body nor Parts of a Body.

Q. What then do you mean by *sitting at the right Hand of God*?

A. It signifies that Power, and Kingdom, to which CHRIST is exalted, as our Mediator; Angels, Authorities, and Powers being made subject unto him, 1 Pet. iii. 22.

Q. To what End doth CHRIST employ this Power?

A. For the Completion of the Work of Redemption, till all the Enemies of his People are destroyed.

Q. Are no Acts of CHRIST's Mediatorship mentioned in Scripture?

A. He appears in the Presence of GOD for us:

1. As our *Advocate*, to plead our Cause against all Accusers. We have an Advocate with the FATHER JESUS CHRIST the Righteous, 1 John ii. 1.

2. As our *Intercessor*, to gain Acceptance for

for our Persons and Services, by virtue of his atoning Blood; as the High-priest went into the Holy Place, with the Blood of the Sacrifice,
^{ss} He ever liveth to make Intercession for them
^{ss} that come unto God by Him,^{ss} *Heb. vii. 25,*

Q. What is the last Act of CHRIST's mediatorial Kingdom?

A. "He shall come to judge the Quick and
^{ss} the Dead."

^{ss} It is he who was ordained of God to
^{ss} be the Judge of Quick and Dead,^{ss} *Acts*
x. 42.

Q. Who are meant by the *Quick and Dead*?

A. All Men: The *Quick* are they that shall be then alive; who ^{ss} shall not die, but be
^{ss} changed,^{ss} *1 Cor. xv. 52.* The *Dead* are all that shall have died, who, for this Purpose,
^{ss} shall be raised incorruptible.^{ss}

Q. What is revealed concerning this *Judgment*?

A. 1. CHRIST's awful Coming;

^{ss} When the Son of Man shall come in his
^{ss} Glory, and all the holy Angels with him,
^{ss} then shall he sit upon the Throne of his
^{ss} Glory,^{ss} *Matt. xxv. 31.*

2. The Appearance of the Persons to be judged:

^{ss} Before him shall be gathered all Nations,^{ss}
ver. 32.

3. A Separation of the Godly from the Ungodly:

^{ss} He shall separate them one from another,
^{ss} as a Shepherd divideth the Sheep from the
 Goats;

^{ss} Goats: and he shall set the Sheep on his
^{ss} right Hand, but the Goats on the Left,^{ss}
ver. 32, 33.

Q. Will they be separated, before they are judged?

A. Such is the Order the LORD himself, who is to be the Judge, describes.

Q. Who are they that shall be placed on the right Hand?

A. The *Godly*; that is, as many as having repented, and believed the Gospel, thereby obtained Remission of Sins, became Partakers of the Righteousness which is by Faith in JESUS CHRIST, and in consequence are intitled to an Inheritance among the Saints in Light.

Q. Will their Works be then examined?

A. Their Sins will not be produced against them, because blotted out through Faith in CHRIST's Blood: ^{ss} Their Sins and Iniquities ^{ss} will I remember no more,^{ss} *Heb. x. 17.*

Q. Will their good Works be mentioned?

A. They will be accepted as if done to the Judge himself, and receive a Reward of Grace: ^{ss} I was an hungred, and ye gave me Meat^{ss} —^{ss} Come ye blessed,—^{ss} *Matt. xxv. 34, 35.*

Q. Who are they that will be set on the left hand?

A. The *Wicked*; that is, they who lived and died without saving Faith; and consequently appear with all their Sins about them, and destitute of ^{ss} the Righteousness which is of

^{ss} God by Faith, ^{ss} *Phil.* iii. 9. which alone entitles to Glory.

Q. Will the Sins of the Wicked be then remembered?

A. God will then bring every Sin to light, even ^{ss} the Secrets of Men; ^{ss} and those Duties which they have left undone, as well as those Sins they have committed. ^{ss} I was an ^{ss} hungred and ye gave me no Meat ^{ss} *Matt.* xxv. 42.

Q. Will not the good Deeds which the Wicked have done be rewarded?

A. They have no Deeds that will be deemed good in that Day; for having never been converted, and ^{ss} renewed in the Spirit of their ^{ss} Mind, ^{ss} their Works partook of the Corruption of their Nature. ^{ss} Without Faith it is ^{ss} impossible to please God, *Heb.* xi. 6. A ^{ss} corrupt Tree bringeth forth evil Fruit. A ^{ss} good Tree cannot bring forth evil Fruit; ^{ss} neither can a corrupt Tree bring forth good ^{ss} Fruit, ^{ss} *Matt.* vii. 17, 18.

Q. Is there any other Cause of their Exclusion from Glory.

A. Yes; The Sinfulness of their unchanged Nature, or want of ^{ss} Holiness, without which ^{ss} no Man shall see the LORD, ^{ss} *Heb.* xii. 14.

Q. Is this the principal Cause of their Condemnation?

A. 1. They are excluded from God's Favour, because they sought it not by Faith in JESUS CHRIST, the way which God had provided.

2. They

2. They are condemned because they appear without a Pardon.

3. They cannot be *happy*, because not made *holy*; and so, not ^{ss} meet to be Partakers of ^{ss} the Inheritance of the Saints in Light, ^{ss} *Colos. i. 12.*

SECTION VIII.

Of Faith in the HOLY GHOST.

QUESTION.

WHAT is the First Article in the *Third Part* of the Creed?

A. "I believe in the HOLY GHOST."

Q. Do you believe *in* the HOLY GHOST (with the same kind of *Trust*, and *Dependence*, and *Expectation* of Blessings) as *in* the FATHER, and *in* the SON.

A. Yes: Because, 1. The HOLY GHOST is GOD. ^{ss} Why hath Satan filled thine Heart ^{ss} to lie to the HOLY GHOST?—Thou hast not ^{ss} lied unto Men, but unto God, ^{ss} *Acts. v. 3, 4.*

2. I am baptized into his Name, as well as that of the FATHER and SON. ^{ss} Go ye ^{ss} therefore and teach all Nations, baptizing ^{ss} them in the Name of the FATHER, and of ^{ss} the SON, and of the HOLY GHOST, ^{ss} *Matt. xxviii. 19.*

3. We are blessed in his Name also. ^{ss} The ^{ss} Grace of the LORD JESUS CHRIST, and the ^{ss} Love of GOD, and the Communion of the

^{ss} HOLY GHOST, be with you all, Amen,^{ss}
2 Cor. xiii. 14.

Q. What is the peculiar Work of the HOLY SPIRIT?

A. "To sanctify" (or make holy) "the elect People of GOD;" on which Account he is called *Holy*, being the Author of Holiness in Believers.

Q. What then do you mean when you say, "I believe in the Holy Ghost."

A. I thereby express my Dependence on his *teaching* to lead me into all necessary Truths, on his *Power* to subdue my Corruptions, and purify my Heart; and thus by increasing Grace to make me meet for Glory.

SECTION IX.

Of the Holy Catholic Church, and its Privileges in this Life.

QUESTION.

WHAT mean you by the *Catholic Church*?

A. All true Believers, of whatsoever Age or Nation, considered together as one living Body, of which CHRIST is the Quickening Head.

^{ss} CHRIST loved the Church, and gave himself for it: that he might sanctify and cleanse
^{ss} it with the washing of Water, by the Word,
^{ss} that he might present it to himself a glorious
^{ss} Church, not having Spot or Wrinkle, or
^{ss} any

“any such thing; but that it should be holy,
“and without Blemish;” Eph. v. 25—27.

Q. Why is it called *Holy*?

A. Because every Member of this Church is *really* holy, being sanctified by the Spirit of God; and hereafter will be *perfectly* holy.

Q. Why is it called *Catholic*?

A. The Word signifies *universal*, and shews that hereby is meant not any particular visible Church; but the universal Church of CHRIST, however separated by Time or Place.

“—JESUS CHRIST, of whom the whole
“Family in Heaven and Earth is named,” Eph.
iii. 14, 15.

Q. How do you call that Intercourse which the Members of the Church, have with each other?

A. “The Communion of Saints.”

Q. Whom do you understand by *Saints*?

A. Here, and in the Scriptures, it signifies the same as *Holy* or *Godly* Persons.

Q. Are there any such *Saints* now alive?

A. Just as many as there are *Godly* Persons. Every professing Christian is either a *Saint*, or an *Hypocrite*.

Q. What are the Benefits of this Communion?

A. Some of the Principal are mentioned in the Creed. “The Forgiveness of Sins, the
“Resurrection of the Body, and the Life ever-
“lasting.”

Q. Who can forgive Sins?

A. God only.

Q. To whom does God grant Forgiveness of Sins?

A. To them that repent, and believe the Gospel.

^{ss} Except ye repent, ye shall all likewise perish, ^{ss} *Luke* xiii. 3.

^{ss} Repent, and be baptised every one of you, ^{ss} in the Name of JESUS CHRIST, for the Remission of Sins, ^{ss} *Acts* ii. 38.

^{ss} Whosoever believeth in him, shall receive Remission of Sins, ^{ss} *Acts* x. 43.

SECTION X.

Of the Privileges of CHRIST's Church in the World to come.

QUESTION.

DO you expect your Body will be raised from the Grave?

Ans. Yes: ^{ss} The Hour is coming, in the ^{ss} which all that are in the Graves shall hear his ^{ss} Voice, and shall come forth; they that have ^{ss} done Good, unto the Resurrection of Life; ^{ss} and they that have done Evil unto the Resurrection of Damnation, ^{ss} *John* v. 28, 29.

Q. What is "the Life everlasting?"

A. The Enjoyment of God's Presence and Favour; and thereby uninterrupted Happiness for ever.

^{ss} We shall be ever with the LORD, ^{ss} *1. Thess.* iv. 17.

Q. What

Q. What will be the Portion of wicked Men?

A. The Judge will say unto them, ^{ss} De-
^{ss} part, ye cursed, into everlasting Fire, pre-
^{ss} pared for the Devil and his Angels, *Matt.*
xxv. 41.

Q. On whom will this dreadful Sentence be pronounced?

A. On the *Unjust*, them that are not found
^{ss} having the Righteousness which is by Faith :^{ss}
on them that have *done Evil*, and only Evil ;
for being destitute of saving Faith, the Prin-
ciple that alone produces good Works, nothing
done by them will be accepted as *good*.

SECTION XI.

Of Obedience, as the Fruit of Faith.

QUESTION.

WHAT was the *third Thing* promised
for you at your Baptism?

Ans. " That I should keep God's holy
" Will and Commandments, and walk in the
" same all the Days of my Life."

Q. What Commandments are you to keep ?

A. All God's Commandments. In what-
soever God's Will is made known unto me,
Obedience is my Duty.

^{ss} Teaching them to observe all Things,
^{ss} whatsoever I have commanded you, *Matt.*
xxviii. 20.

" We are his Workmanship, created in
 " CHRIST JESUS unto good Works, which God
 " hath before ordained, that we should walk in
 " them" *Eph. ii. 10.*

Q. Is there not somewhere in the Bible a
Summary of the moral Law?

A. Yes: " The same which God spake in
 " the twentieth Chapter of Exodus."

Q. What is the Substance of these Com-
 mandments?

A. *Love, or Charity.* " The End of the
 " Commandment is Charity, out of a pure
 " Heart, and of a good Conscience, and of Faith
 " unfeigned," *1 Tim. i. 5.*

Q. How were these Commandments de-
 livered?

A. Written on two Tables of Stone by God
 himself.

Q. Is Love the Substance of them all?

A. " The first and great Commandment"
 (including those of the first Table) " is this,
 " Thou shalt love the Lord thy God with all
 " thy Heart. And the Second" (being the
 Substance of the Laws of the second Table)
 " is like unto it, Thou shalt love thy Neigh-
 " bour as thyself," *Matt. xxii. 37—39.*

[Q. Can Man, in his natural State, and by
 his own strength thus love God and his Neigh-
 bour?

A. He cannot. Therefore he must get out of
 this *natural State* into a *State of Grace*; and
 obtain Strength from above, to do that which
 he cannot do of himself.

“ Not that we are sufficient of ourselves, to
 “ think any thing as of ourselves : but our
 “ Sufficiency is of GOD,” 2 *Cor.* iii. 5.

“ The natural Man receiveth not the Things
 “ of the SPIRIT of GOD : for they are foolish-
 “ ness unto him ; neither can he know them,
 “ because they are spiritually discerned,” 1 *Cor.*
 ii. 14.

“ The carnal Mind is Enmity against GOD,
 “ for it is not subject to the Law of GOD,
 “ neither indeed can be,” *Rom.* viii. 7.

Q. “ What then shall we do, that we
 “ might” be enabled to “ work the Works of
 “ GOD.”

A. This is *the Work* of GOD” (by way of
 Eminence, and previously necessary in order
 to other acceptable Works) “ that we believe
 “ in him whom he hath sent,” *John.* vi. 29.

Q. Is there any thing of this Efficacy of a
 living Faith intimated in the Preface to the Ten
 Commandments?

A. There is, for here GOD inclines the Is-
 raelites to obey him by assuring them of his Love
 towards them, being *the LORD their GOD* ; and
 that he had expressed his Love in bringing them
 “ out of the Land of Egypt, out of the House
 “ of Bondage.”

Q. Is any such Motive to Love and Obedi-
 ence revealed in the Gospel ?

A. Yes ; a much more powerful Motive.

“ In this was manifested the Love of GOD
 towards us, because that GOD sent his only
 begotten Son into the World, that we might
 “ live

^{ss} live through him. Herein is Love, not that
^{ss} we loved GOD, but that he loved us, and
^{ss} sent his Son to be the Propitiation for our
^{ss} Sins. Beloved, if GOD so loved us, we
^{ss} ought also to love one another,^{ss} 1 *John* iv.
 9—11.]

Q. Does Faith always thus work by Love,
 and produce Obedience?

A. True Faith always produceth these Ef-
 fects, though in different Degrees, according
 as it is more or less strong and lively.

Q. What if it doth not produce these Ef-
 fects?

A. Then it is an unprofitable dead Faith
 such as the Devils have, who ^{ss} believe and
 tremble,^{ss} *James* ii. 19.

^{ss} Faith, if it hath not Works, is dead being
^{ss} alone,^{ss} *James* ii. 17.

SECTION XII.

Of our Duty towards GOD

QUESTION.

WHAT is the *First* Commandment?

Ans. "Thou shalt have none other
 "Gods but me."

Q. Are there more Gods than one?

A. No; but the Sin here forbidden is
 thinking and acting as if there were, by giving
 that Esteem and Affection to any Being, which
 is due only to GOD; or in any Way withdraw-
 ing the Heart from him.

Q. W

Q. Who then are guilty of a Breach of this Commandment?

A. 1. They that *deny* the Being or Perfections of GOD; or form Conceptions of him different from those Discoveries he hath made of himself in the written Word.

2. They that *love* or *fear* any Being more than GOD, or in Comparifon with him; fo as to act contrary to his exprefs Command, in order to please themfelves or others, or to avoid the Difpleasure of fome Perfons, or fome Inconveniency to themfelves.

3. They that habitually *neglect* or difregard GOD.

Q. What then is the Purport of the First Commandment?

A. 1. That we *know* GOD aright, by being acquainted with the divine Character, as revealed in the Scriptures.

“ This is Life eternal, that they might know thee the only true GOD,” *John* xvii. 2.

2. That (in confequence of fuch Information) 1. We “ believe in him, 2. Put our “ whole Truft in him, 3. Fear him, and 4. “ Love him with all our Heart, with all our “ Mind, with all our Soul, and with all our “ Strength :” 5. Esteeming him as our chief Good, 6. Submitting to him as our higheft LORD, and 7. Seeking his Glory as our greateft End.

Q. What is the *Second* Commandment?

A. “ Thou fhalt not make to thyfelf any “ graven Image, nor the likenefs of any Thing

“ Thing that is in Heaven above, or in the
 “ Earth beneath, or in the Water under the
 “ Earth : Thou shalt not bow down to them,
 “ nor worship them ; For I the LORD thy GOD
 “ am a jealous GOD, and visit the Sins of the
 “ Fathers upon the Children, unto the third
 “ and fourth Generation of them that hate
 “ me ; and shew Mercy unto Thousands of
 “ them that love me, and keep my Command-
 “ ments.”

Q. Wherein does this Commandment differ from the First ?

A. The First Commandment teaches us, *whom* we are to worship ; the Second, the *manner* in which that Worship is to be expressed.

Q. What is here forbidden ?

A. The worshipping GOD by Means of Images, or in any other Way not authorised by GOD's Word : this being Superstition and Will-worship.

Q. How then is GOD to be worshipped ?

A. In Spirit and in Truth ; with inward Reverence and Affection.

“ The Hour cometh, and now is, when the
 “ true Worshipers shall worship the FATHER
 “ in Spirit and in Truth : for the FATHER
 “ seeketh such to worship him,” *John iv. 23.*

Q. How are these inward Affections to be expressed outwardly ?

A. 1. In suitable *Words* and *Actions* ; agree-
 able to GOD's Command ; 2. “ Calling
 “ upon him” in *Prayer*, 3. “ giving him
 Thanks,

"Thanks, and 4. *honouring his holy Word*," by 5. *hearing*, 6. *reading*, and 7. *meditating* on it.

Q. How is this Commandment enforced?

A. 1. GOD puts us in Mind of his *Sovereignty*. "I the LORD."

2. He mentions his *Property* in us, and ours in him: "*Thy GOD*."

3. He declares himself "a *jealous GOD*; and who of Course will "not give" (nor suffer us to give) "his *Glory* to another; "neither his *Praise* to graven Images," *Isa.* xlii. 8.

4. Adding, that such is his *Hatred* of idolatrous Image-worship, that he not only "visits" this Sin on those that commit it, but upon "their Children, unto the third and fourth Generation."

5. But has abundant *Mercy* in Store for them that worship him in *Sincerity* and *Truth*; even "Mercy unto Thousands in them that love him, and keep his Commandments."

Q. What is the *Third* Commandment?

A. "Thou shalt not take the Name of the LORD thy GOD in vain; for the LORD will not hold him guiltless that taketh his Name in vain."

Q. What is here forbidden?

A. 1. All irreverent Use of the sacred Name of GOD: Such as 2. *Blasphemy*, 3. *Perjury*, *Rash Swearing*, and 5. *Cursing*; and among other things, 6. *Saying Prayers*, and reading the Scriptures, *without Attention*, and an awful sense of what we are doing.

Q. What

Q. What then is here commanded ?

A. An awful Reverence, and holy Fear, whenever we speak of the, 1. Names, 2. Attributes, 3. Ordinances, 4. Word, or 5. Works of GOD.

Q. What is the Sanction of this Commandment ?

A. "The LORD will not hold him guiltless that taketh his Name in vain."

Q. What does this imply ?

A. That every profane Person, and despiser of GOD's Word and Ordinances, stands charged with Guilt before GOD (however small and trivial a Thing it may appear to some Men ;) and, unless they repent, and are pardoned through Faith in JESUS CHRIST, they will bear the Punishment of their Sin for ever.

Q. Wherein does the Sinfulness of this Sin appear ?

A. An habitual irreverent Use of GOD's Name, shews a person to be totally destitute of that holy Fear and reverential Love, which is the Essence of true Religion.

SECTION XIII.

Of honouring GOD in the Sanctification of the Sabbath.

QUESTION.

WHAT Commandments belong to the First Table.

A. T

A. The Four first ; which teach our Duty towards God.

Q. What is the Tendency of these considered together ?

A. The *First* Commandment directs us to the proper Object of divine Worship, that it is God, and he alone. The *Second* teacheth how this Worship is to be expressed. The *Third* enjoins a reverential Regard to God, and all that belongs to him, in the whole of our Conduct. The *Fourth* appoints particular Seasons, to be separated for Attendance on God in devout exercises.

Q. What is the *Fourth* Commandment ?

A. "Remember that thou keep holy the Sabbath Day : Six Days shalt thou labour and do all that thou hast to do : but the Seventh Day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day ; wherefore the LORD blessed the Seventh Day, and hallowed it."

Q. What Part of our Time is to be set apart for divine Worship.

A. One Day in Seven ; besides such other Seasons as Circumstances require ?

[*Q.* What day is that to be ?

A. The Jews were commanded to keep the *Seventh*

Seventh Day; because on that they came out of the Land of Egypt. Christians keep the *First Day*, because on that CHRIST rose from the Dead (delivering us from worse than Egyptian Bondage) which is therefore called *the Lord's Day*, Rev. i. 10. What Day GOD hallowed at first is uncertain.]

Q. How are we to keep the *Christian Sabbath*, or LORD's Day, *holy*?

A. 1. By *resting* from worldly Labours and Business (except Works of Mercy and Necessity) that we may attend on the LORD without Distraction: and in order to this, doing all we have to do (as much as may be) on the Six Days.

"It is lawful to do well on the Sabbath Days." *Matt. xii. 12.*

2. By *employing* the Time in religious Exercises, public and private; such as *Prayer, Praise, Reading, hearing God's Word, Meditation, religious Conversation*, and (when Opportunity offers) *partaking* of the LORD's Supper.

Q. What think you of *Diversions* and *Amusements* on the LORD's Day?

A. Most of the Things so called are unbecoming serious Christians on every Day, especially on this; being (at least) as likely to engage our Affections, and discompose us for religious Duties, as worldly Labour.

Q. What is the Difference between the Sabbath, and another Day, to a *real Christian*?

A. He "serves GOD *truly* all the Days of his

"his Life," by doing his ordinary Employments as unto the LORD, and intermixing Prayer and holy Exercises with them. On the Sabbath he devotes his Thoughts and Time, more immediately and entirely, to God's Service.

"This is the Day which the LORD hath made we will rejoice, and be glad in it," *Psalms cxviii. 24.*

Q. Is any thing further required towards sanctifying the Sabbath?

A. That we not only keep the LORD's Day holy ourselves; but take care (as much as in us lies) that all *who belong to us* do the same.

"In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, nor thy Maid-servant, thy Cattle, nor the Stranger that is within thy Gates."

"I know him, that he will command his Children, and his Household after him; and they shall keep the Way of the LORD," *Gen. xlviii. 19.*

SECTION XIV.

Of the Relative Duties.

QUESTION.

HOW many Commandments belong to the Second Table?

Ans.

Ans. The six last ; and they teach us “ our Duty towards our Neighbour.”

Q. What is the *general Rule* of our Duty towards our Neighbour ?

A. “ To love him as myself,” *Matt.* xxii. 39. This is the *Principle* on which we are to act ; and it implies such a Regard for his Honour, Ease, and Welfare in Soul and Body, as I have (or ought to have) for my own.

Q. Is there not a *Direction* given for to apply this Rule in all Cases ?

A. Yes ; I am to “ do unto all Men as I “ would” (or reasonably should expect) they “ should do unto me,” were I in their Situation, and they in mine, *Matt.* vii. 12.

Q. Which is the first of these Commandments that respect our Duty towards our Neighbour ?

A. The *Fifth* ; “ Honour thy Father and thy Mother, that thy Days may be long in the Land which the LORD thy God giveth thee.”

Q. Whom do you mean by “ Father and Mother ?”

A. Not only my *Parents*, but all my *Superiors*.

“ Honour all Men,” *1 Pet.* ii. 17.

“ All of you be subject one to another, and be clothed with Humility,” *1 Pet.* v. 5.

Q. How are you to honour them ?

A. By behaving in such a respectful manner, as is suitable to the Station in which God hath placed them “ Render to all the

“ Due

^{ss} Dues ; Fear to whom Fear, Honour to whom

^{ss} Honour,^{ss} *Rom. xiii. 7.*

Q. Give some Examples ?

A. " I am to love, honour, and succour
" my *Father* and *Mother*, to honour and obey
" the *King*, and all that are put in Authority
" under him ; and to submit myself to all my
" *Governors, Teachers, Spiritual Pastors, and*
" *Masters*; to order myself lowly and reverently
" to all my *Betters*."

Q. Is there not a Duty from *Superiors* to
their *Inferiors* also ?

A. Yes; and it properly belongs to this
Commandment.

Q. What are the Chief of these *Relative*
Duties ?

A. Those, 1. between *Children* and *Parents*,
2. *Subjects* and *Governors*, 3. *Ministers* and
People, 4. *Servants* and *Masters*, 5. *Husbands*
and *Wives*, 6. *Younger Persons* and those in a
lower Station, with respect to the *Aged* and
such as are in a *higher Degree*.

Q. What is the Duty of *Children* towards
their *Parents* ?

A. 1. To obey their commands, 2. bear with
their *Infirmities*, 3. submit to their *Instruction*,
and 4. *Correction*; and, 5. to promote their
Comfort and *Welfare*.

1. ^{ss} Children obey your Parents in the LORD,
^{ss} for this is right,^{ss} *Eph. vi. 1.*

2. ^{ss} Cursed be he that setteth light by his
^{ss} Father or his Mother," *Deut. xxvii. 16.*

3. ^{ss} My Son, hear the Instructions of thy
^{ss} Father

^{ss} Father, and forsake not the Law of thy
^{ss} Mother,^{ss} *Prov. i. 8.*

4. ^{ss} We have had Fathers of our Flesh who
^{ss} *corrected* us, and we gave them *Reverence*,^{ss}
Heb. xii. 9.

5. ^{ss} A wise Son maketh a *glad* Father, but
^{ss} a foolish Son is the *Heaviness* of his Mother,^{ss}
Prov. x. 1.

Q. What is the duty of *Parents* towards their
 Children?

A. 1. To *bring them up* carefully and reli-
 giously; 2. To *provide* for them, and help
 them to support themselves by some honest
 Employment; 3. To *encourage* them when they
 do well; and 4. *Correct* them when they do
 amiss; 5. To treat them in general with *Gen-
 tleness* and *Love*.

1. ^{ss} *Bring them up* in the Nurture and Ad-
^{ss} monition of the LORD,^{ss} *Eph. vi. 4.*

^{ss} *Train up* a Child in the Way he should go;
^{ss} and when he is old, he will not depart from
^{ss} it,^{ss} *Prov. xxii. 6.*

2. ^{ss} If any *provide* not for those of his own
^{ss} House, he hath denied the Faith, and is
^{ss} worse than an Infidel,^{ss} *1. Tim. v. 8.*

3. ^{ss} Fathers, *provoke* not your Children to
^{ss} Anger, lest they be *discouraged*,^{ss} *Col. iii. 21.*

4. ^{ss} *Chasten* thy Son betimes, while there is
^{ss} Hope; and let not thy Soul spare for his
^{ss} Crying,^{ss} *Prov. xix. 18.*

5. ^{ss} A Father *pitieth* his Children,^{ss} *Psalms*
ciii. 13. ^{ss} A Man *spareth* his own Son that
^{ss} serveth him,^{ss} *Mal. iii. 17.*

Q. What

Q. What is the Duty of *Subjects* towards their Governors?

A. 1. To *submit* to all their just Commands; 2. To *live quietly* in Obedience to the *Laws*; and, 3. To *contribute* according to their Abilities to the Support of Government.

Q. What is the Duty of *Governors* and *Magistrates* towards their Subjects and People?

A. To rule with *Justice* and *Equity*; so as to promote the Glory of God, and the Welfare of the People.

Q. What is the Duty of *Ministers* towards the People?

A. 1. To watch over their Souls with Diligence; and, 2. *Faithfulness*; 3. To *suit* their Instructions to their Circumstances; *reprove* the *Wicked*, *encourage* the *Godly*, and 4. *bear* Opposition with *Meekness*; 5. To *pray* with them and for them, and 6. express on all occasions a strong *Concern* for their spiritual Welfare.

Q. What is the Duty of the *People* towards their Ministers?

A. 1. ^{ss} To *esteem* them highly in Love for ^{ss} their Work's Sake; 2. to attend diligently on their Instructions; 3. and to *contribute* towards their Support cheerfully, on account of their quitting temporal Employments, in order to give themselves wholly to the Ministry.

Q. What is the duty of *Servants* towards their Masters?

A. 1. To be *diligent* in their Business; 2. *True* and *just* in what they are intrusted with;

D

3. *Patient*

3. *Patient* under Reproof; and, 4. to act in all Things as if they were under their *Master's Eye*, through Regard to GOD, who is a Master ever present with them.

Q. What is the Duty of *Masters* towards their Servants?

A. 1. To be *kind* and *gentle* towards them, not rigorous in exacting too much Labour; 2. To have a due Regard both to their *Souls* and *Bodies*, by providing proper Food and Instruction; 3. To be just in *paying* them their Wages; 4. Having respect in all Things to their *common Master* in Heaven.

Q. What is the Duty of *Husbands* towards their Wives?

A. 1. It is the Duty of a Husband to be kind and loving towards his Wife; in Sicknes and all Distresses, as well as in Prosperity; 2. To be her Protector against Injuries; 3. To be careful in providing for her; and, 4. To keep only to her as long as they shall both live.

Q. What is the *Wife's* Duty towards her Husband?

A. 1. To love, honour, and obey him; 2. To order his House with Prudence; and 3. To continue faithfully united to him, both in Person and Affection, to her Life's End.

Q. What is the duty of *younger Persons* to the Aged, and of those in a *lower* towards them that are in a *higher* Station?

A. 1. The *Younger* ought to honour the Elder, and not *despise* them for the Infirmities of Age. 2. They that are in a *lower Station*

should behave *respectfully* to their Superiors in Life, without envying their apparent Advantages; considering that God's Providence hath stationed every Man.

“Thou shalt *rise up* before the *hoary Head*,
“and *honour* the Face of the old Man,” Lev.
xix. 32.

Q. How ought *elder Persons* to behave towards the Younger, and they that are in a *higher Rank* towards such as are below them?

A. 1. The Elder should *advise* the Younger, *encourage* and *reprove* them; and shew a good *Example*. 2. They that are in a higher Station should be *kind* and *condescending* towards their Inferiors; remembering that very soon all these Distinctions will be at an end, perhaps changed to their great Disadvantage, as in the Case of the rich Man and Lazarus.

Q. What then in general are the Sins forbidden in this Commandment?

A. All haughty and unkind Behaviour towards our Equals and Superiors; and all Stubbornness, Envy, and Disobedience towards those whom God's Providence hath set over us.

Q. Is there not a particular Promise made to Obedience to this Commandment?

A. It “is the first Commandment with
“Promise” annexed: which is this, “that
“thy Days may be long in the Land which
“the LORD thy GOD giveth thee.”

Q. What learn you from hence?

A. That Government and Subordination is God's Ordinance; and while good order is
D 2 preserved

preserved, we hereby enjoy Peace, and all the Blessings of Society. But a proud seditious Conduct deprives Men of these Advantages, draws on Contention, Confusion, and every evil Work, and Death itself.

^{ss} They that *resist*, shall receive to themselves
^{ss} Damnation, ^{ss} *Rom. xiii. 2.*

SECTION XV.

Of other Duties towards our Neighbour;

Contained under.

The VIth and VIIth Commandments.

QUESTION.

WHAT is the *Sixth* Commandment?

Answ. "Thou shalt do no Murder."

Q. What is *Murder*?

A. The wilful and unlawful taking away the Life of any Person.

Q. Is nothing but Murder forbidden in the *Sixth* Commandment?

A. Yes: All kinds of unjust *Violence*; and every evil *Temper* that tends to Murder.

Q. What Authority have you for thus extending the Sense of the Commandment?

A. The best that can be, that of our LORD himself. ^{ss} Ye have heard, that it was said by ^{ss} them of old Time, Thou shalt not kill; and ^{ss} whosoever shall kill, shall be in Danger of the ^{ss} Judgment: But I say unto you, Whosoever
 is

⁵³ is angry with his Brother without a Cause,
⁵⁷ shall be in Danger of the Judgment: and
⁵⁸ whosoever shall say to his Brother, *Raca*, shall
⁵⁹ be in Danger of the Council: but whosoever
⁶⁰ shall say, *Thou Fool*, shall be in Danger of
⁶¹ Hell-fire,⁶² *Matt. v. 21, 22.*

Q. What then is the full Purport of this Commandment?

A. 1. That we "*hurt* no Body by Word or Deed; 2. that we bear no *Malice* nor Hatred in our Heart;" but on the contrary, 3. that we be *careful of the Life and Health of our Neighbours*; 4. that we *assist* them when they are Sick; and, 5. *prev*nt their Quarrels when they are well; 6. that we *feed* and *clothe* them if they are needy; 7. *forgive* them if they have injured us; and, 8. make reasonable *Satisfaction* if we have injured them; 9. in a word, that we endeavour to promote *Peace, Love, and Good-will*, among all Men.

Q. Are not Offences against this Commandment esteemed exceeding sinful?

A. They are, and very justly. The *Act* itself is punished by death, by the express Command of God, and by the Laws of Men: and the evil *Tempers* that tend to it are considered as bearing, in an eminent degree, the Image of Satan.

Q. What *Tempers* chiefly are these?

A. *Pride, Hatred, Revenge, Envy, and Malice*, may well be esteemed the Features of Satan, as most opposite to *Love*, the peculiar Beauty of God.

"God is Love," 1 *John* iv. 8.

"Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the Beginning," *John* viii. 44.

Q. What Murder was Satan first guilty of?

A. The Murder of our first Parents, by tempting them to Sin: and thereby bringing Destruction on their Souls (as much as in him lay) as well as exposing them to temporal Death.

Q. Do wicked Men follow his Example herein?

A. They do, when they tempt others to evil Courses, by Persuasion and Example; and cause them to forsake the Way of Godliness, by Ridicule or Threats.

"I punished them oft in every Synagogue, and compelled them to blaspheme, being exceedingly mad against them," *Acts* xxvi. 11.

"Others had Trial of cruel Mockings," *Heb.* xi. 36.

Q. What is the *Seventh* Commandment?

A. "Thou shalt not commit Adultery."

Q. Do you understand this Commandment in the same spiritual Sense and Extent as the *Sixth*?

A. Yes; and all of them are to be so understood; for God's Commandment is exceeding broad," *Psalms* cxix. 96.

Q. Hath our LORD expounded this Commandment?

A. He hath in his Sermon on the Mount, *Matt.* v. 27, 28. "Ye have heard that it was said of them of old time, Thou shalt not com-
mit

“ mit Adultery. But I say unto you, that who-
 “ soever looketh on a Woman to lust after her,
 “ hath committed Adultery already with her in
 “ his Heart.”

Q. What then is here forbidden ?

A. 1. All unclean *Actions* ; such as *Adultery*,
Fornication, and *unnatural Lusts* ; 2. All filthy
Words ; 3. All impure *Desires* and *Imaginations* ;
 and 4. whatever tends to these : such as *immo-*
dest Behaviour, *lewd Company*, *indecent Dress*,
Excess in Meats and Drinks, and whatever else
 is contrary to the *Gravity* and *Purity* of the
 Christian Character.

Q. Are not all Kinds of Uncleanesses at-
 tended with peculiar Aggravations in *Chris-*
tians ?

A. Yes ; because of their Union with CHRIST
 (either real or professed) as Members of his Body.

“ Know ye not that your Bodies are the
 “ Members of CHRIST ? Shall I then take the
 “ Members of CHRIST, and make them the
 “ Members of an Harlot ? GOD forbid. Flee
 “ Fornication : Every Sin that a Man doth, is
 “ without the Body ; but he that committeth
 “ Fornication, sinneth against his own Body.
 “ What, know ye not that your Body is the
 “ Temple of the HOLY GHOST, which is in
 “ you, which ye have of GOD ? and ye are not
 “ your own ; for ye are bought with a Price,”
 1 Cor. vi. 15, 18—20.

Q. What then are the positive Duties be-
 longing to this Commandment ?

A. To “ glorify GOD in our Bodies” as
 well

well as in our "Spirits;" by "keeping them
"in Temperance, Soberness, and Chastity."

"Let us therefore cast off the Works of
"Darkness, and let us put on the Armour of
"Light. Let us walk honestly as in the Day;
"not in Rioting and Drunkenness, not in
"Chambering and Wantonness.—But put ye
"on the LORD JESUS CHRIST, and make not
"Provision for the Flesh, to fulfil the Lusts
"thereof," *Rom. xiii. 12—14.*

SECTION XVI.

*Of the Duties respecting our Neighbour, which
belong to the VIIIth and IXth Commandments.*

QUESTION.

THE *Sixth* and *Seventh* Commandments
teach us not to injure our Neighbour's
Person, by violent *Anger*, or corrupt *Affections*;
What learn we from the *Eighth* and *Ninth* Com-
mandments?

Answ. The former tends to the securing to
our Neighbour his *Estate*; the latter, his good
Name.

Q. What is the *Eight* Commandment?

A. "Thou shalt not Steal."

Q. What is the Extent and Meaning of this
Commandment.

A. It forbids all Kinds of *Injustice*, whether
by *Fraud* or *Violence*; and every Thing that
has a *Tendency* that Way.

Q. What mean you by Acts of *Fraud*?

A. All

A. All Ways whereby Men go *beyond* another in Dealing; by *false Accounts*, or *false Weights*; *concealing* the Defects of what they sell, when they know the Ignorance of the Buyer causeth him to purchase; *detaining* from another his just Due, when he can pay it; or knowingly *incurring Debts*, which we cannot pay: in a Word, all the Frauds of worldly-minded Men, as well as direct Stealing.

Q. What Acts of *Violence* are forbidden by this Commandment?

A. Not only *Robbery*, but, 1. *Oppression*; when the Rich use their Power to beat down their poor Neighbour in his Right, and force him to submit to hard Terms: 2. *Extortion* also, and *unreasonable Usury*.

Q. Is it sinful to defraud the Public by dealing in unaccustomed Goods?

A. As sinful, doubtless, as any other Fraud or Theft, and is condemned as such both by the Laws of God and Man.

“Render unto all their Dues; Tribute to whom Tribute is due, Custom to whom Custom,” *Rom. xiii. 7.* “Owe no Man any thing,” *ver. 8.*

Q. What do you suppose to be the Reason, that many make no Scruple of Frauds in this Way, that seem exact in other Respects?

A. In every Place there are some Sins, which Men may be guilty of without losing the Esteem of the World; into which those Persons fall without Concern that do all their Works to be seen of Men; without regarding him that searcheth the Heart.

"How can ye believe" (or act as becomes Believers) "who receive Honour one of another, and seek not the Honour that cometh from God only?" *John v. 44.*

Q. What then does this Commandment require of us?

A. Not only that we "keep our Hands from *Picking and Stealing*," but that we be *true* "and *just* in all our Dealings;" and (that we be not tempted to act otherwise;) that we "learn and labour truly to get our *own Living*," "and to do our Duty in that State of Life unto which it shall please God to call us."

"Let him that stole, steal no more; but rather let him labour, working with his Hands the Thing which is good," *Eph. iv. 28.*

Q. Does this Command require any Thing more besides strict *Justice*?

A. It requires also Acts of *Mercy*, which is a kind of Debt due to the *Poor*, and required as such by God, as the sovereign Proprietor of all.

"Whoso mocketh the Poor, reproacheth his Maker; but he that honoureth him, hath *Mercy* on the Poor," *Prov. xvii. 5.*

Q. What is the *Ninth* Commandment?

A. "Thou shalt not bear false Witness against thy Neighbour."

Q. What Sins are included under this Expression—*Bearing false Witness*.

A. Not only bearing a false Testimony against any Man in *Judgment* (which is the greatest Crime of those here forbidden, being usually attended with the additional Guilt of Perjury) but

but all Kinds of “ *Evil-speaking, Lying, and Slandering.*”

Q. What *Duties* are contrary to these, and of Course enjoined by this Commandment?

A. To judge of others with *Candour*; to be tender of our Neighbours Reputation; to vindicate him when wronged; to be careful that we always *speak the Truth*; and, as the Source of all, to seek that happy Disposition, which causes us to rejoice in the Welfare of all about us.

“ Charity envieth not, is not easily provoked, thinketh no Evil; rejoiceth not in Iniquity, but rejoiceth in the Truth; believeth all Things, hopeth all Things,” *1 Cor. xiii. 4—7.*

“ Rejoice with them that do rejoice, and weep with them that weep,” *Rom. xii. 5.*

SECTION XVII.

Of Contentment; and the Duties which a Man oweth to himself, as well as others.

QUESTION.

WHAT is the *Tenth* Commandment?

Answ. “ Thou shalt not covet thy Neighbour’s House, thou shalt not covet thy Neighbour’s Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.”

Q. Do you observe any Thing particular in this Commandment?

A. The other Commandments forbid *expressly* sinful *Acts*, and reach the Heart only by *Consequence*

quence: But this Commandment, in the very Letter, condemns all unholy and unjust *Desires*.

Q. Are the very *Thoughts* and *Imaginations* sinful?

A. 1. The very first Stirrings of unholy *Desires* prove us to be fallen Creatures; having in us a corrupt Nature and Body of Sin: from whence proceed all the Wickedness expressed in Words and Actions.

Every Man is tempted, when he is drawn away of his own Lusts, and enticed, *James i. 14.*

2. When these *Imaginations* are entertained and cherished; we are then chargeable with *actual Sin* before the Searcher of Hearts.

When Lust hath conceived, it bringeth forth Sin, *James i. 15.*

Q. May all actual Sins be traced to some corrupt Principle in the Heart of Man?

A. They may: "From within, out of the Heart of Man, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness," *Mark vii. 21, 22.*

Q. What then do you take to be the Purport of this Commandment?

A. It condemns *Coveting* of all kinds; all those evil Affections of the Heart, from whence sinful Words and Actions flow: but particularly all coveting my neighbour's Property.

Take heed and beware of Covetousness, *Luke xii. 15.*

"I have

^{ss} I have coveted no Man's Silver, or Gold, or Apparel, ^{ss} Acts xx 33.

Q. What then is the *opposite Duty* here enjoined?

A. To be ^{ss} content with such Things as we have, ^{ss} Heb. xiii. 15.

^{ss} I have learned in whatsoever State I am, therewith to be content, ^{ss} Phil. iv. 11.

Q. What does this imply?

A. A Persuasion that God orders and overrules all Events; that nothing can befall us, without his Direction; that being stationed by him, our Business is to do our Duty there, without impatient seeking for Change, and that, in this Case, all Events will finally be for good.

Q. Is there in the renewed Heart, any Principle from whence flows Obedience to God's Commandments?

A. Love is that Principle; which makes the Heart and Life conformable to the Commandments of both Tables.

^{ss} If a Man love me, he will keep my Words, ^{ss} John xiv. 23.

^{ss} Love worketh no Ill to his Neighbour; therefore Love is the Fulfilling of the Law, ^{ss} Rom. xiii. 10.

Q. How does Love to God produce Obedience to the Commandments of the First Table?

A. As the Love of any Person makes his Service agreeable, and gives Strength and Resolution to overcome all Difficulties.

^{ss} Hope maketh not ashamed ^{ss} (prevents from being discouraged) ^{ss} because the Love of God

" is shed abroad in our Hearts by the HOLY
 " GHOST, which is given unto us," *Rom. v. 5.*

" This is the Love of God, that we keep his
 " Commandments, and his Commandments are
 " not grievous," 1 *John v. 3.*

" Love is strong as Death," *Cant. viii. 6.*

Q. How does the Love of our Neighbour
 produce Obedience to the Commandments of
 the Second Table?

A. As it "worketh no Ill to our Neigh-
 " bour;" but secures us (not through Fear, but
 through Principle and Inclination) from injur-
 ing him in any respect: In his *Authority, Bed*
Person, Property, Good Name, or Contentment.

" He that loveth another, hath fulfilled the
 " Law. For this, Thou shalt not commit
 " Adultery, Thou shalt not kill, Thou shalt
 " not steal, Thou shalt not bear false Witness
 " Thou shalt not covet; and if there be any
 " other Commandment, it is briefly compre-
 " hended in this Saying, namely, Thou shalt
 " love thy Neighbour as thyself," *Rom. xiii*
 8, 9.

SECTION XVIII.

Of the Word of GOD, Prayer, and other Reli-
gious Exercises.

QUESTION.

WE have considered those Things, which
 your Godfathers and Godmothers pro-

misc

mitted for you : Is there yet any thing remaining necessary to be known ?

Answ. Yes, there is ; namely, the Knowledge of those *Means*, which God hath appointed for conveying to us his *Grace* ; for producing and strengthening our *Faith*, renewing us to *Repentance*, and stirring us up to a diligent and sincere *Obedience*.

Q. What are these *Means* ?

A. Chiefly these three : *The Word of God*, *Prayer*, and *the Sacraments*.

Q. What mean you by the *Word of God* ?

A. The holy *Scriptures* ; which, being indited by the *SPIRIT of GOD*, are the only sure Fountain of religious Knowledge.

" Whatsoever Things were written aforetime,
" were written for our Learning ; that we
" through Patience and Comfort of the Scrip-
" tures, might have Hope," *Rom. xv. 4.*

Q. In what Manner is the Word of God to be used, that it may be effectual to the End desired ?

A. It must be *heard* and *read*.

" Faith cometh by *Hearing*, and Hearing by
" the Word of God," *Rom. x. 17.*

" Search the *Scriptures*," *John v. 39.*

Q. In what manner are the *Scriptures* to be heard and read ?

A. With, 1. Diligence, 2. Preparation, and 3. Cordial Affection.

Q. Is any thing else useful towards making the Word of God effectual ?

A. It should be the Subject, 1. of serious Meditation

Meditation when alone, and, 2. of Godly Conversation with others; and that it may be 3. laid up in our Hearts, and 4. practised in our Lives, 5. we should add fervent Prayer to God for his Blessing, and 6. sing his Praise.

Q. Very properly have you added *Prayer* as a Means to make the Word of God effectual:
 "For, my good Child, know this, that thou
 "art not able to do these Things of thyself,
 "nor to walk in the Commandments of God,
 "and to serve him, without his special Grace,
 "which thou must learn at all times to call for
 "by diligent Prayer:" Knowest thou what Prayer is?

A. Prayer is an Address of the Soul to God; in which such Sentiments, as become a sinful Creature before the glorious Creator, are either conceived in the *Heart* only, or expressed in *Words* also.

"Pour out your *Hearts* before him," *Psalms* lxii. 8.

"Behold now, I have taken upon me to
 "speak unto the LORD, who am but Dust
 "and Ashes," *Gen.* xviii. 27.

Q. Is Prayer a Duty or a Privilege?

A. It is both. As a Duty, it is commanded
 "Pray without ceasing," *1 Thess.* v. 17. As
 a Privilege, we are permitted and encouraged
 to pray: *Heb.* iv. 14, 16. "Seeing then that
 "we have a great High-priest, that is passed
 "into the Heavens, JESUS the SON of GOD,
 "Let us come boldly to the Throne of Grace
 "that we may obtain Mercy, and find Grace
 "to help in time of Need."

Q. O

Q. On what then is this *Privilege of Prayer* founded?

A. On the Merits of JESUS CHRIST our great High-priest and Advocate with GOD: who bears the Iniquity of our Holy Things, and gains Acceptance for our Persons and Prayers.

Q. For what are we to pray?

A. 1. For every Thing we stand in Need of.

" In every Thing, by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto GOD," *Phil. iv. 6.*

2. But above all for " his *special Grace*," and the Assistance of his HOLY SPIRIT; that, by his working " in us to will and to do, we may work out our Salvation."

" If ye then, being evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the HOLY SPIRIT to them that ask him?" *Luke xi. 13.*

Q. What *Dispositions* are suitable in Prayer?

A. 1. *Faith*; whereby we depend on GOD's Mercy and Love revealed towards Sinners through JESUS CHRIST, and expect the Blessings promised in him. " If ye shall ask any thing in my Name, I will do it," *John xiv. 14.*

" Let him ask in *Faith*, nothing wavering," *James i. 6.*

2. *Humility*; whereby we are sensible, that we deserve no Good Thing at GOD's Hands, but are " less than the least of all his Mercies."

" And the Publican, standing afar off, would not lift up so much as his Eyes to Heaven, " but

" but smote upon his Breast, saying, GOD be
 " merciful to me a *Sinner*. I tell you, this
 " Man went down to his House justified, rather
 " than the other : for every one that exalteth
 " himself shall be abased : and he that *humbleth*
 " himself, shall be exalted," *Luke* xviii. 13, 14.

3. *Sincerity*; which implies that there be an
 Harmony between the Temper of our Hearts,
 the Course of our Lives, and the Words we
 use in Prayer.

" He that *wavereth* is like a Wave of the Sea,
 " driven of the Wind, and tossed. For let not
 " that Man think that he shall receive any thing
 " of the LORD. A *double-minded* Man is un-
 " stable in all his Ways," *James* i. 6—8.

4. *Fervency and Perseverance*; because In-
 difference and Coldness in any Suit bespeak a
 Denial.

" Continuing instant in Prayer," *Rom.*
 xii. 12.

" Men ought always to pray, and not faint,"
Luke xviii. 1.

Q. Need we any *Assistance* in Prayer?

A. We stand in need of GOD'S SPIRIT, to
 direct and assist us in this and every Duty.

" Likewise the SPIRIT also helpeth our In-
 " firmities : for we know not what we should
 " pray for as we ought," *Rom.* viii. 26.

" I will pour upon the House of David, and
 " upon the Inhabitants of Jerusalem, the
 " Spirit of Grace and Supplication," *Zech.*
 xii. 10.

Q. What *Words* are we to use in Prayer?

A. Such

A. Such as best express our Wants, Desires, and Sentiments.

Q. Have we any Direction in this Matter in the Scriptures?

A. The Word of GOD abounds with Directions; especially have we an excellent Pattern in the "LORD's Prayer."

SECTION XIX.

Of the LORD's Prayer.

QUESTION.

"**L**ET me hear if thou canst say the LORD's Prayer?"

Ans. "Our Father, who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day, our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."

Q. What are the general Parts of this Prayer?

A. The Introduction, Six Petitions, and the Conclusion.

Q. What is the Introduction?

A. "Our Father, who art in Heaven."

Q. Do you learn from hence any thing relating to the manner in which we are to pray?

A. I. We

A. 1. We are hereby taught to pray to GOD as *our Father*, and therefore with *Confidence* of being heard.

“Because ye are Sons, GOD hath sent forth the SPIRIT of his SON into your Hearts, crying, Abba, Father,” *Gal. iv. 6.*

2. We do not say, *my Father*, but *our Father*, praying in *Charity* for others, as well as ourselves.

“Praying always—with Supplication for all Saints,” *Eph. vi. 18.*

3. We speak to him that is our Father in *Heaven*; therefore it should be with *Reverence* and holy *Fear*.

“Will GOD in very Deed dwell with Men on the Earth? The Heaven, and the Heaven of Heavens cannot contain Thee,” *2 Chron. vi. 18.*

Q. What is the Substance of the three first Petitions?

A. That GOD may be glorified. In them I “desire my LORD GOD, our heavenly Father, “who is the Giver of all Goodness, to send his “Grace unto me, and to all People; that we “may worship him, serve him, and obey him as “we ought to do.”

Q. What is the *First* Petition?

A. “Hallowed be thy Name.”

Q. What do you mean by the *Name* of GOD?

A. GOD himself, and his glorious Perfections. “They that know thy Name* (that is, thy

thy Perfections) ^{ss} will put their Trust in
^{ss} Thee, ^{ss} *Pfalm. ix. 10.*

Q. What is it to *hallow* any thing?

A. To consider it as holy, and honour and respect it as such.

Q. What then is it to hallow God's Name?

A. To be awfully sensible of the Excellency of the divine Character, as revealed in the Word of God.

Q. What is the *Second* Petition?

A. "Thy Kingdom come."

Q. What is meant by the *Kingdom* of God?

A. God hath a threefold Kingdom: 1. His Kingdom of Providence, whereby he rules over all. 2. His Kingdom of Grace, whereby he reigns in the Hearts of the Godly. 3. His Kingdom of Glory.

Q. Which of these Kingdoms does this Petition respect?

A. Chiefly the two last; his providential Kingdom being the Subject of the next Petition.

Q. Is there any Connection between the Kingdom of Grace, and the Kingdom of Glory?

A. A very close Connection; as Grace is the School and Preparation for Glory.

Q. In what respect do you pray that this Kingdom may *come*?

A. 1. By the Increase of Grace in my own Heart, and that of others; so that the LORD may reign supremely there, and all our Corruptions be subdued.

2. I also here pray for the Enlargement of
CHRIST'S

CHRIST'S Kingdom on Earth, by the Spreading of the Gospel.

3. I pray also for the Appearance of the Kingdom of Glory.

Q. What is the *Third* Petition?

A. "Thy Will be done."

Q. How is the Will of God made known?

A. 1. His Will, with respect to what should be *done*, or *left undone*, is made known to us in the Scriptures, and by the Light of Reason and Conscience.

2. The Dispensations of Providence shew the Will of God in Things to which our *Submission* is required.

Q. In which of these respects is the Will of God to be done?

A. In both: As the Consequence of his *Name being hallowed*, and *his Kingdom come*, we pray that his Commands may be obeyed, and his providential Will submitted to "in Earth, "as it is in Heaven."

Q. How is the Will of God done 'in Heaven?

A. *Cheerfully*, without Backwardness; *universally*, without Exception; and *perfectly*, without the least Defect.

Q. Can it be expected that Men on Earth should do God's Will like Angels in Heaven?

A. Not in Degree; but this is to be the Manner aimed at.

"But as he who hath called you is holy, "so be ye holy in all manner of Conversation,"
1 Pet. i. 15.

"Perfecting

"Perfecting Holiness in the Fear of God,"

2 Cor. vii. 1.

Q. What is the Substance of the three last Petitions in the LORD's Prayer?

A. In them we request a Supply of our Wants: "Praying unto GOD that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us from all Dangers, ghostly (or spiritual) and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death."

Q. What is the *Fourth* Petition?

A. "Give us this Day our daily Bread."

Q. What mean you by *Bread*?

A. All Things that are needful for the Soul and Body.

Q. What do you ask for the *Body*?

A. Food and Raiment, and whatever else is necessary and convenient, in that Measure he sees good.

"Feed me with Food convenient for me,"
Prov. xxx. 8.

Q. What do you ask for the *Soul*?

A. His "special Grace;" that I may *know* him, *love* him, and *serve* him acceptably.

Q. What is meant by *daily* Bread?

A. That which is needful for my present Support. Therefore I am taught every day to ask it *this Day*, or *Day by Day*; willing to depend continually on GOD's providential Care and Goodness.

“Therefore take no Thought, saying, What shall we eat; or what shall we drink? or wherewithal shall we be clothed?—For your heavenly Father knoweth that you have Need of all these Things,” *Matt. vi. 31, 32.*

Q. What is the *Fifth* Petition?

A. “And forgive us our Trespases, as we forgive them that trespass against us.”

Q. Are not the Sins of Believers forgiven when they First believe?

A. Yes. “There is no Condemnation to them that are in CHRIST JESUS,” *Rom. viii. 1.*

Q. How is it then that we are taught daily to pray, *forgive us?*

A. Because we daily offend against God’s perfect Law. Therefore are we, by renewed Exercises of Faith daily to apply by Prayer to the Fountain opened for Sin and Uncleanness.

Q. Are these Forgivenesses obtained in the same Way, as we obtain Forgiveness at our first Conversion.

A. In the very same Way of Mercy and free Grace, and received by Faith in JESUS CHRIST.

Q. What learn you from the Words here added; “As we forgive them that trespass against us?”

A. This Prayer was composed by our Lord and Judge; who by his Clause teacheth us the absolute Necessity of Charity or Brotherly Love: as without it we cannot approach acceptably unto God.

Q. What is the *Sixth* and last Petition?

A. “And

A. “ And lead us not into Temptation, but
“ deliver us from Evil.”

Q. What is *Temptation*?

A. To *tempt*, sometimes signifies the same
as to *try*; thus “ GOD tempted Abraham,”
Gen. xxii. 1. Sometimes it signifies to *seduce*;
thus, “ GOD tempteth no Man,” *James* i. 13.

Q. What is it to be *led* into Temptation?

A. To be brought into such Circumstances,
as give Satan and our own Corruptions an Ad-
vantage against us.

Q. What then do you here pray for?

A. That “ GOD would not suffer me to be
“ tempted above that I am able; but would
“ with the Temptation also make a Way to
“ escape, that I may be able to bear it,” *1 Cor.*
x. 13.

“ Watch and pray, that ye *enter* not into
“ Temptation,” *Matt.* xxvi. 41.

Q. What *Evil* do you pray to be delivered
from?

A. From all Evil, both of Sin and Punish-
ment: from all Dangers, both of Soul and
Body; above all, from my spiritual Enemy,
the Evil One, and from everlasting Death.

Q. What is the *Conclusion* of the LORD’S
Prayer?

A. “ For thine is the Kingdom, and the
“ Power, and the Glory, for ever and ever.
“ Amen.”

Q. What do you hereby intend?

A. It is a solemn ascribing Praise to GOD,
as the sovereign *King* over all Creatures; *able*

to do abundantly for us, more than we can ask or think ; and to whose free Mercy and Goodness all *Glory* and *Honour* is due, for all we have, and all we are, and all we hope for.

“ Blessing, and Honour, and Glory, and
 “ Power, be unto him that sitteth upon the
 “ Throne, and unto the Lamb for ever and ever.
 “ And the four * Living-ones said, Amen,”
Rev. v. 13, 14.

Q. What is the Import of *Amen* ?

A. At the end of the Creed it is a solemn Assertion, *so it is* ; at the end of a Prayer it signifies, *so be it*. It expresses my Trust in GOD, that He will do what I ask “ of his Infinite Mercy and Goodness, through JESUS CHRIST our LORD.”

Q. What mean you by saying, “ through JESUS CHRIST our LORD ? ”

A. 1. I mean thereby, to express my renouncing all Claim and Title to any good Thing on my own Account.

2. I express thereby my Dependence on the Obedience, Death, Resurrection, and Intercession of JESUS CHRIST, as my great High Priest and Advocate with GOD for all I stand in need of.

Q. What Encouragement have you for this Expectation ?

A. The Promise of GOD. “ All Things,
 “ whatsoever ye shall ask in Prayer believing
 “ ye shall receive,” *Matt. xxi. 22.*

* ζωα, improperly rendered *Beasts*.

“ Verily.

^{ss} Verily, verily, I say unto you, whatsoever ye shall ask the FATHER in my Name, ^{ss} he will give it you. *John xvi. 23.*

SECTION XX.

Of the Sacraments; and first of Baptism.

QUESTION.

“**H**OW many Sacraments hath CHRIST “ordained in his Church?”

A. “Two only, as generally necessary to “Salvation; that is to say Baptism, and the “Supper of the LORD.”

Q. Why do you say, They are *generally* necessary?

A. Because being expressly commanded, no Person is exempted from using them, if he has an Opportunity: yet we do not say, they are *universally* necessary, because, where they are not to be had, GOD may convey the Benefit without the Ordinance.

Q. “What meanest thou by this Word “*Sacrament*?”

A. “I mean an outward and visible Sign of “an inward and spiritual Grace, given unto “us, ordained by CHRIST himself, as a Means “whereby we receive the same, and a Pledge “to assure us thereof.”

Q. How many Parts are there in a Sacra-
“ment?”

A. "Two; the outward visible Sign, and
"the inward spiritual Grace."

Q. "What is the outward visible Sign or
"Form in Baptism?"

A. "Water, wherein the Person is bap-
"tized, in the Name of the FATHER, and of
"the SON, and of the HOLY GHOST."

Q. "What is the inward and Spiritual
"Grace in Baptism?"

A. "A Death unto Sin, and a new Birth
"unto Righteousness; for being by Nature
"born in Sin, and the Children of Wrath, we
"are hereby made the Children of Grace."

Q. How does it appear, that man is born *in*
Sin, and that he is by Nature a *Child of*
Wrath?

A. 1. From Experience, every Man that
knows himself, finding a corrupt Nature, and
sinful Dispositions within him.

"In me, that is, in my Flesh, dwelleth no
"good Thing. I am carnal, sold under Sin.
"I find a Law, that when I would do good,
"evil is present with me," *Rom. vii. 18, 14, 21.*

2. GOD thus teacheth us in the written
Word, who best knows what is in Man:

"The Prince of the Power of the Air worketh
"in the Children of Disobedience among whom
"also we all had our Conversation in Times
"past, in the Lusts of our Flesh, fulfilling the
"Desires of the Flesh, and of the Mind; and
"were by Nature the Children of Wrath, even
"as others," *Eph. ii. 2, 3.*

"Behold, I was shapen in Iniquity; and in
"Sin

“ Sin did my Mother conceive me,” *Pfal.*
li. 5.

Q. What is *meant* by being *conceived in Sin*,
and a *Child of Wrath*?

A. That we have in us a sinful Nature, derived from our first Parents in consequence of the Fall; by means of which we are corrupt and defiled; and (as soon as we become capable) fall into actual Sins, and are subject to God’s Displeasure.

“ By one Man Sin entered into the World,
“ and Death by Sin; and so Death passed upon
“ all Men, for that all have sinned. By the
“ Offence of one, Judgment came unto all
“ Men to Condemnation,” *Rom. v. 12, 18.*

Q. What is it to be made a *Child of Grace*?

A. It is to be brought into a State of Favour and Acceptance with God; and to have his Grace reigning in our Hearts.

Q. How are we *made* Children of Grace by *Baptism*?

A. We are *made* so by God’s free Mercy and Grace through Faith; and of this Change, Baptism is the Sign and Seal.

Q. Wherein does this Change consist?

A. It is “ a Death unto Sin, and a new
“ Birth unto Righteousness.”

Q. What is this *Death unto Sin*?

A. It is to have the Power and Dominion of Sin *mortified* in us, so as not to love and practise it: as a dead Man has the Powers of Sense and Motion destroyed, and ceases from the Actions of Life.

^{ss} Knowing this, that our old Man is cruci-
^{ss} fied with him, that the Body of Sin might be
^{ss} destroyed, that henceforth we should not serve
^{ss} Sin. For he that is dead, is freed from Sin,^{ss}
Rom. vi. 6, 7.

Q. What is this “*new Birth unto Righteous-
 ness?*”

A. It is to receive a new Principle of Spi-
 ritual Life from GOD as our Father, by his
 SPIRIT dwelling in us ; whereby we are ena-
 bled to live unto GOD, and are changed in the
 Frame and Temper of our Mind.

^{ss} Know ye not, that so many of us as were
^{ss} baptized into JESUS CHRIST, were baptized
^{ss} into his Death ? Therefore we are buried
^{ss} with him by Baptism into Death : that like
^{ss} as CHRIST was raised up from the Dead by
^{ss} the Glory of the FATHER, even so we also
^{ss} should walk in Newness of Life,^{ss} *Rom. vi. 3, 4.*

Q. By what *Means* is this Change effected ?

A. Commonly by the Word of GOD, re-
 ceived by Faith.

^{ss} Ye have purified your Souls in obeying the
^{ss} Truth through the SPIRIT : Being born
^{ss} again, not of corruptible Seed, but incor-
^{ss} ruptible, by the Word of GOD, which liveth
^{ss} and abideth for ever,^{ss} *I Pet. i. 22, 23.*

Q. What if a baptized Person lives in open
 Sin ?

A. We are to judge him to be as far from
 GOD's Grace, as if he had never been baptized.

For ^{ss} in JESUS CHRIST neither Circumci-
^{ss} sion availeth any thing nor Uncircumcision,
^{ss} but

“ but Faith which worketh by Love, *Gal. v.*
 “ 6.—but a new Creature,” *Gal. vi. 15.*

Q. What is the Duty of a Person in that Case?

A. The same as if he had been desirous of Baptism, and applying for it.

Q. What is that? “ What is required of
 “ Persons to be Baptized?”

A. “ Repentance, whereby they forsake
 “ Sin; and Faith, whereby they stedfastly
 “ believe the Promises of GOD, made to them
 “ in that Sacrament.”

Q. How do you prove that *Repentance* should be required of Persons to be baptized?

A. From *Acts ii. 38.* “ Repent and be baptized every one of you in the Name of JESUS CHRIST, for the Remission of Sins.”

Q. How does it appear that Faith is necessary?

A. From *Acts ii. 41.* “ They that gladly received his Word, were baptized.”

“ And the Eunuch said, See, here is Water;
 “ what doth hinder me to be baptized? And
 “ Philip said, If thou believest with all thine
 “ Heart, thou mayest,” *Acts viii. 36, 37.*

Q. What is *Repentance*?

A. That Repentance required in order to Baptism, is such an humbling Sense of our Guilt, Misery, and helpless State, as expresses its Reality by *forsaking Sin.*

Q. What Faith is required in order to Baptism?

A. A stedfast Belief of the Promises of God made to us in that Sacrament; so as to cause us to depend on receiving them, in God's appointed Way.

Q. What are those Promises?

A. All the Blessings of the Gospel are received by Faith, and sealed to us in Baptism; particularly our Justification and Sanctification: on which Account it is called "the washing of Regeneration, and renewing of the HOLY GHOST," Tit. iii. 5.

Q. "Why then" (if Repentance and Faith be necessary) "are Infants baptized, when by "reason of their tender Age they cannot perform them?"

A. "Because they promise them both by "their Sureties; which Promise, when they "come of Age, themselves are bound to "perform."

Q. How can Children be bound by Promises made for them in their Infancy?

A. They are bound to those Things (Repentance and Faith) as commanded of God, whether promised for them or not: and without fulfilling these Promises, they cannot be considered in any other View, but as renouncing that Covenant of which Baptism is the Sign and Seal.

"No Man can serve two Masters: for either "he will hate the one, and love the other; or "else he will hold to the one, and despise the "other. Ye cannot serve GOD and Mammon," Matt. vi. 24.

Q. How

Q. How can their Sureties promise such Things for them?

A. They can only promise, so far as depends on them; and are thereby obliged to admonish and instruct the Children, or see that they be instructed, in the Nature of that Covenant, of which they have received the Seal; to call upon them to hear Sermons; and bring them to the Bishop to be *Confirmed*.

Q. Is *Confirmation* then a necessary Duty?

A. The principal Thing in it is necessary, when we come to Years of Discretion; namely, a Ratification of our baptismal Vow, and a devoting of ourselves to GOD's Service. The doing this in a public solemn Manner, in the Presence of a Bishop, (who prays for us and blesses us in GOD's Name) may be a Means of impressing us more deeply with a Sense of the important Transaction, and be blessed of GOD to that End.

SECTION XXI.

Of the LORD's Supper.

QUESTION.

“WHY was the Sacrament of the LORD's
“ Supper ordained?”

A. “ For the continual Remembrance of the
“ Sacrifice of the Death of CHRIST, and of the
“ Benefits which we receive thereby.

Q. Why is this Ordinance called *The LORD's Supper*?

A. Because it was instituted by our LORD at Supper-time, the same Night he was betrayed, when he eat the Passover with his Disciples; in the Place of which it seems intended to succeed, as Baptism does to Circumcision.

^{ss} As they were eating, JESUS took Bread,^{ss} *Matt. xxvi. 26.*

^{ss} After the same manner also he took the Cup, when he had supped,^{ss} *1 Cor. xi. 25.*

Q. How does it appear that the Design of the Institution was for the *Remembrance of the Death of CHRIST*?

A. Because it is said, *Luke xxii. 19.* ^{ss} This is my Body, which was given for you; this do in Remembrance of me.^{ss} And of the Cup; ^{ss} This Cup is the New Testament in my Blood, this do ye, as oft as ye drink it, in Remembrance of me,^{ss} *1 Cor. xi. 25.*

Q. Why do you call CHRIST's Death a *Sacrifice*?

A. Because he offered himself a Sacrifice for the Sins of the World; and was the great Sacrifice, of which all the Sacrifices under the Law were Shadows and Types.

^{ss} He put away Sin by the *Sacrifice* of himself,^{ss} *Heb. ix. 26.*

^{ss} CHRIST our Passover is *sacrificed* for us,^{ss} *1 Cor. v. 7.*

Q. How long is this Ordinance to continue?

A. Till CHRIST comes to judge the World.

^{ss} As oft as ye eat this Bread, and drink this Cup

“Cup, ye do shew the LORD’s Death till he come,” *1 Cor. xi. 26.*

Q. “What is the outward Part or Sign of the LORD’s Supper?”

A. “Bread and Wine, which the LORD hath commanded to be received.”

Q. “What is the inward Part or Thing signified?”

A. “The Body and Blood of CHRIST, which are verily and indeed taken and received by the Faithful in the LORD’s Supper.”

Q. What mean you by being *verily* and *indeed* taken?

A. I mean to all the Intents and Purposes for which it was intended.

“My Flesh is Meat indeed, and my Blood is Drink indeed,” *John vi. 55.*

Q. What are these Purposes?

A. The Believer is really a Partaker of CHRIST, and of the Benefits of his Death; and this his Interest herein is sealed in this Ordinance.

“The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? the Bread which we break, is it not the Communion of the Body of CHRIST?” *1 Cor. x. 16.*

Q. “What are the Benefits whereof we are Partakers thereby?”

A. “The strengthening and refreshing of our Souls by the Body and Blood of CHRIST, as our Bodies are by the Bread and Wine.”

Q. “What is required of them that come to the LORD’s Supper?”

A. "To examine themselves whether they
 "repent them truly of their former Sins;
 "stedfastly purposing to lead a new Life;
 "have a lively Faith in GOD's Mercy through
 "CHRIST; with a thankful Remembrance of
 "his Death; and be in Charity with all Men."

Q. Is such an Examination commanded any where in Scripture.

A. It is, in 1 Cor. xi. 27. "Wherefore,
 "whosoever shall eat this Bread and drink this
 "Cup of the LORD unworthily, shall be guilty
 "of the Body and Blood of the LORD. But
 "let a Man examine himself, and so let him eat
 "of that Bread, and drink of that Cup. For
 "he that eateth and drinketh unworthily,
 "eateth and drinketh Damnation to himself,
 "not discerning the LORD's Body."

Q. Who may be said to eat and drink *unworthily*?

A. 1. They that do it *irreverently*; without considering seriously what they are about: not *discerning the LORD's Body*, not distinguishing it, in their Sentiments and Demeanor, from an ordinary Meal.

2. They that allow themselves in any sinful Course. For this is so inconsistent with their Professions, as to make all their Prayers, Praises, and Communicating, mere *Hypocrisy* and *Lying*.

3. They that are destitute of what is here mentioned as the Subject of their previous Examination.

Q. What are we to understand by being *guilty of the Body and Blood of CHRIST*?

A. Guilty

A. Guilty of profaning the Ordinance, in which these are represented as given and shed for us : and by such Contempt ^{ss} crucifying the ^{ss} SON of GOD afresh, and putting him to open ^{ss} Shame, ^{ss} while we pretend to honour him.

Q. What is the Danger of such a Conduct?

A. ^{ss} They eat and drink their own Condem-
^{ss} nation, ^{ss} that which (instead of being a Means
of Grace) causes them to be esteemed guilty,
and punished as such : provoking GOD's Wrath
against them, so as to plague them with
Sorrows, Diseases, and Death.

^{ss} For this Cause many are weak and sickly
^{ss} among you, and many sleep. But if we
^{ss} would judge ourselves, we should not be ^{ss}
(thus) ^{ss} judged. But when we are judged ^{ss} (in
this manner) ^{ss} we are chastened of the LORD,
^{ss} that we should not be condemned with the
^{ss} World, ^{ss} 1 Cor. xi. 30—32.

Q. What is the first Head of Self-examina-
tion required in them that come to the LORD's
Supper?

A. "Whether they *repent* them truly of their
"former Sins, stedfastly purposing to lead a
"new Life."

Q. How shall a Man know whether he truly
repents of his former Sins?

A. By observing whether he *loathes* them,
and *condemns* himself for them, with such a
Dislike as causes him *to lead a new Life*.

Q. What is this *new Life* which is essential
to Repentance?

A. 1. A Life proceeding from a new Prin-
ciple

ciple of Love to God, from a Sense of his having loved us.

^{ss} I live by the Faith of the SON of GOD, who ^{ss} loved me and gave himself for me, ^{ss} Gal. ii. 2.

2. A Life flowing from new Affections, new Joys, new Fears, new Hopes, and expressed in new Actions.

^{ss} That ye put off concerning the former ^{ss} Conversation the old Man, which is corrupt ^{ss} according to the deceitful Lusts, and be re- ^{ss} newed in the Spirit of your Mind; and that ^{ss} ye put on the new Man, which, after GOD, ^{ss} is created in Righteousness and true Holiness, ^{ss} Eph. iv. 22—24.

^{ss} If any Man be in CHRIST, he is a new ^{ss} Creature; old Things are passed away, behold ^{ss} all Things are become new, ^{ss} 2 Cor. v. 17.

Q. Must a Man's Life be thus new before he may Communicate?

A. It should be begun: He must at least *stedfastly purpose it.*

Q. How is a Man *enabled* thus to lead a new Life?

A. The *Root* that produces these Fruits is *Faith working by Love.* The *Power* is GOD's Grace, given by the teaching and quickening of the HOLY SPIRIT, through the Knowledge of GOD as revealed in JESUS CHRIST.

Q. What else ought Persons to examine themselves about, when they would partake of the LORD's Supper?

A. Whether they "have a lively Faith in " GOD's Mercy through CHRIST."

Q. What

Q. What does this Faith imply which is necessary when we come to the LORD's Supper?

A. 1. It is an high Esteem of CHRIST, and of the Way of Salvation through him.

2. A Dependence on GOD's Mercy, that he will bestow this Salvation on us.

3. An Expectation of receiving some spiritual Blessing in this Way of his Appointment.

Q. Why is a *thankful Remembrance of CHRIST's Death* necessary when we receive the Communion?

A. Because this is a Feast after a Sacrifice; a Feast wherein we commemorate, and rejoice in the Blessing procured by the Sacrifice.

“CHRIST our Passover is sacrificed for us, therefore let us keep the Feast,” 1 Cor. v. 8.

“My Soul shall be joyful in the LORD; it shall rejoice in his Salvation,” Ps. xxxv. 9.

Q. Why is *Charity with all Men* needful on this Occasion?

A. Because this is a Feast of Love; where we meet as Children of the same Father, Members of the same Body, joint Partakers of the Effects of divine Love; and animated by Hope of the same Glory. “Let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth,” 1 Cor. v. 8.

“We being many are one Bread, and one Body; for we are all Partakers of that one Bread,” 1 Cor. 2. 17.

“If

^{ss} If GOD so loved us, we ought also to love
^{ss} one another, ^{ss} 1 *John* iv. 11.

Q. What if on Examination, a Person finds himself unfit in any of these Respects, to attend on this Ordinance?

A. 1. If he comes, he sins by *profaning* GOD's Ordinance?

^{ss} Now in this that I declare unto you, I
^{ss} praise you not; that you come together not for
^{ss} the better, but for the worse, ^{ss} 1 *Cor.* xi. 17.

^{ss} If thou bring thy Gift to the Altar, and
^{ss} there rememberest that thy Brother hath
^{ss} ought against thee; leave there thy Gift
^{ss} before the Altar, and go thy way; first be
^{ss} reconciled to thy Brother, and then come
^{ss} and offer thy Gift, ^{ss} *Matt.* v. 23, 24.

2. If he continues to absent himself, he sins by neglecting GOD's Ordinance. Such are the dreadful Consequences of a sinful Course.
^{ss} They continued stedfastly in the Apostles
^{ss} Doctrine and Fellowship, and in breaking of
^{ss} Bread and in Prayer, ^{ss} *Acts* ii. 42. ^{ss} Despise
^{ss} ye the Church of GOD? ^{ss} 1 *Cor.* xi. 22.

Q. What then must a Person in such a Situation do?

A. Let him *repent and believe the Gospel*: that being thus brought into a new State, he may be enabled to serve GOD acceptably; gaining, through Faith in JESUS CHRIST, Acceptance for his Person and his Services.

^{ss} Such were some of you; but ye are washed,
^{ss} but ye are sanctified, but ye are justified in
^{ss} the Name of our Lord JESUS CHRIST, and
^{ss} by the SPIRIT of our GOD, ^{ss} 1 *Cor.* vi. 11.

“ He shall sit as a Refiner and Purifier of
“ Silver : and he shall purify the Sons of Levi,
“ and purge them as Gold and Silver, that they
“ may offer unto the LORD an Offering in
“ Righteousness,” *Mal. iii. 3.*

Q. What if he find himself defective in some Particulars, but grieves and laments his Defects?

A. 1. Let him come with a broken and contrite Heart, the Sacrifice which GOD will not despise ; looking for Acceptance through that great Sacrifice there shown forth.

“ A bruised Reed shall he not break, and smoking Flax shall he not quench,” *Matt. xii. 20.*

2. Let him pray for greater Measures of Grace and spiritual Strength, and seek them in this Way, appointed for strengthening and refreshing the Soul.

“ LORD, I believe, help thou mine Unbelief,” *Mark ix. 24.*

“ Having therefore these Promises, dearly Beloved, let us cleanse ourselves from all filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of GOD,” *2 Cor. vii. 1.*

A Morning Prayer for a Young Person.

GLORY be to Thee, O GOD, for the Mercies of the Night past, for refreshing me with comfortable Sleep, and raising me in Health to see the Light of another Day. Blessed be thy holy Name for all the Instances of thy Goodness towards me ; for my Being and Well-being

being, for the Means of Grace and Hopes of Glory ; that I was early dedicated to thy Service in Baptism, and for the many Opportunities I have had of knowing the Way of Salvation and eternal Life.

I here, O LORD, again devote myself to thy Service. O teach me more and more to know JESUS CHRIST and him crucified. May I live as becomes thy Child ; not to my own Will, but to him that lived and died for me ; abhorring all Evil, and cleaving to, and delighting in that which is Good.

Save me, O GOD, from all the Dangers to which my Soul or Body are exposed ; deliver me from all the Temptations of the World, the Flesh, and the Devil. As I have renounced these, may I never turn back to their Service. But help me by thy Grace, to see the Danger of Sin, and to experience in my Soul the Peace and Comfort that arise from being led by thy Spirit, and conformed to thy Will in all Things.

Bless unto me the good Advice and Instructions I receive. May I early lay up a Fund of useful Knowledge ; and, by thy overruling Providence, open unto me such a way of Life, that I may safely pass through the Dangers of Time to the Possession of a glorious Eternity, through the Merits and Mediation of JESUS CHRIST my LORD and SAVIOUR.

OUR Father, who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give
us

us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory for ever and ever. *Amen.*

An Evening Prayer.

I Bow myself before thy awful Majesty, O GOD, beseeching thee, for JESUS CHRIST's Sake, to pardon all my Sins; all that thou hast seen amiss in any of my Thoughts, Words, or Actions. I lament, O LORD, that there is in me such a corrupt Nature, averse to good, and prone to Evil; and that I have so often complied with my Corruptions, doing what thou hast forbidden, neglecting my Duty, or doing it in such a poor unworthy Manner. Forgive, [*Here mention the Misarriages of the Day past.*]

O! be thou graciously pleased to create me anew in CHRIST JESUS, in Righteousness, and true Holiness; that being born again of God, and renewed in the Spirit of my Mind, I may express in my Conduct that Death unto Sin, and that Life unto Righteousness, which is the Privilege of thy Children. Preserve me henceforth from Anger, Evil-speaking, Profaneness, Uncleanness, [*here mention particular Sins*] and whatever else is offensive in thy Sight, who art of purer Eyes than to behold Iniquity.

Bless

Bless the King, all our Governors, the Ministers of the Gospel, my Father, Mother, [*here mention particular Relations and Friends*] and all that are near and dear to me. Grant us all such Blessings, as are suited to our Wants and Stations; that we may all be Partakers of thy Favour in this Life, and of Glory in the World to come.

Take me, O my God, into thy Protection this Night, and defend me from all the Dangers of it. Prepare me for lying down in the Grave, and for a joyful Resurrection. May I every Day remember that great Day, when the LORD JESUS shall come to judge the World. To whom, with thee, O FATHER, and thee O BLESSED SPIRIT, be Glory and Praise now and for ever. *Amen.*

OUR Father, who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

6 JY 53

T H E E N D.

ne
r,
s]
us
ts
of
he

on
ers
ve,
ery
RD
To
O
and

w-
hy
en.
give
ref-
mp-
ne is
ory,

12